REPUBLIC OF THE PHILIPPINES

SECURITIES AND EXCHANGE COMMISSION

SEC Building, EDSA, Greenhills

City of Mandaluyong, Metro Manila

COMPANY REG. NO. CN 200306347

CERTIFICATE OF INCORPORATION

KNOW ALL MEN BY THESE PRESENTS:

This is to certify that the Articles of Incorporation and By-Laws of

Trojan Horse International (TULIP) Phils. Incorporated

were duly approved by the Commission on this date upon the issuance of this Certificate of Incorporation in accordance with the Corporation Code of the Philippines (Batas Pambansa Blg. 68), and copies of said Articles and By-Laws are hereto attached.

This Certificate grants juridical personality to the corporation but does not authorize it to undertake business activities requiring a Secondary License from this Commission such as, but not limited to acting as: broker or dealer in securities, government securities eligible dealer (GSED), investment adviser of an investment company, close-end or open-end investment company, investment house, transfer agent, commodity/financial futures exchange/ broker/merchant, financing company, pre-need plan issuer, general agent in pre-need plans and time shares/club shares/membership certificates issuers or selling agents thereof. Neither does this Certificate constitute as permit to undertake activities for which other government agencies require a license or permit.

As a registered corporation, it shall submit annually to this Commission the reports indicated at the back of this certificate.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of this Commission to be affixed at Mandaluyong City, Metro Manila, Philippines, this 14th day of March Two Thousand and three.

BENITO A. CATARAN
Director
Company Registration and Monitoring Department

Trojan Horse International (TULIP) Phils. Incorporated

Articles Of Incorporation

Name secured 11th February 2003

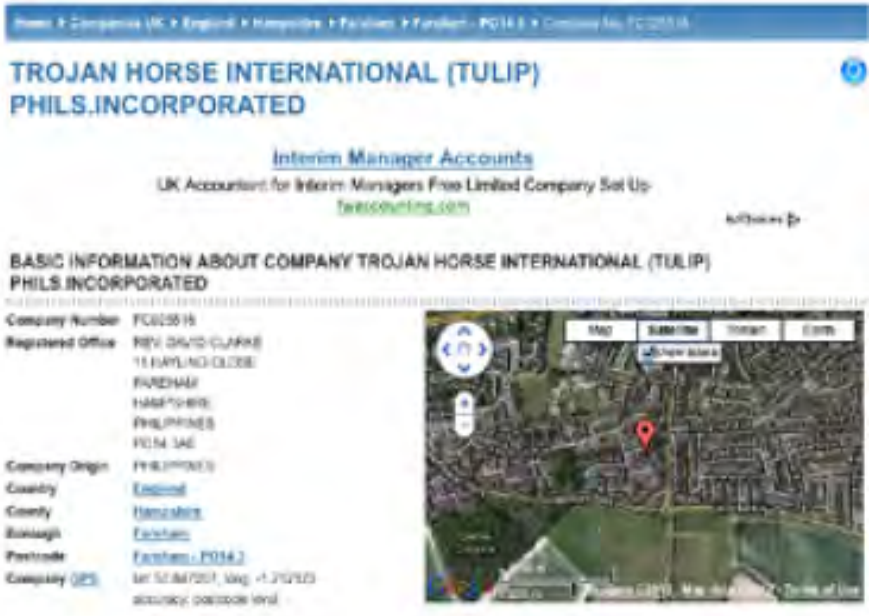
Our Certificate Of Incorporation
Security Exchange Commission Registration number
CN 200306347 (Philippines)
REGISTRATION OF TROJAN HORSE
(TULIP) PHILS. INCORPORATED

Publication by Bierton Particular Baptists
Date: 11th February 2003
Trojan Horse International (TULIP) Phils Inc.
11 Hayling Close
Fareham
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www.BiertonParticularBaptists.co.uk



Company Number: FC025516
Registered Office UK
Rev. David Clarke
11 Hayling Close
Fareham
Hampshire
PO14 3AE

Notification to Companies House UK
REGISTRATION OF TROJAN HORSE
(TULIP) PHILS. INCORPORATED



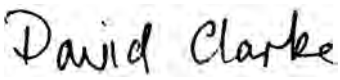
Introduction

The ministry, of Trojan Horse International (TULIP) Phils. Incorporated, was registered with the Securities and Exchange Commission, and a Certificate of Incorporation was issued, on the 14th March 2003. The Corporation name was initially secured on the 11th February 2003.

The ministry was first called Trojan Horse International Christian Ministries and its President Lucas P. Dangatan Jr. was commissioned in January 2002 to register the ministry with SEC. This failed to take place. In November 2002, Lucas P. Dangatan Jr. Registered the ministry after a second attempt, but the Director was not satisfied with the details being submitted were inadequate for the purpose of the ministry. On this November occasion the Director with drew the application and sought the aid of Isagani M. Obispo Jr., who was the ministries paralegal secretary, to make a fresh application but this time the names of the founding Director was omitted for reasons un explained. It was revealed at a later date that unscrupulous men sough to deny the existence of the ministry, which was eventually registered to fulfil the mission intended.

The Chairman's verification certificate gives a clear statement as to the purpose of the ministry, which is "Setting Captive free".

David Clarke



Hon. Director.

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Verification Of The Chairman
And Founding Director
Republic of the Philippines)
) S.S.
)



I, **David Clarke**, of legal age, resident of, 207 San Guillermo Street, Putatan, and Muntinlupa City, Metro Manila, Philippines. My Regional Philippines Postal address being, NBP Reservation PO, Muntinlupa City, 1770, Philippines and International United Kingdom address, 11 Hayling Close, Fareham, Hampshire, PO14 3AE, England, United Kingdom. After duly sworn to in accordance with law, depose and say:

I am the Founding Director of Trojan Horse International (TULIP) Phils. Incorporated, which is a ministry.

That I personally prepared these Articles of Incorporation with facts known to me, and in the fear of the Lord.

I Believe that I was directed by the Lord Jesus Christ to the Philippines in the year 2001 to found this ministry, as outlined in these Articles of Incorporation. All of which are not inconsistent with the Laws of the Philippine Republic or its own **primary** and **secondary** objectives and its by-laws.

Any allegation and statement in Articles of Incorporation are true and correct to the best of my knowledge.

I believe that this Ministry will serve the purpose to which it was designed (Set Captives Free and honour Christ) as long as my successors and appointed officers take on their respective roles and position in the fear of the Lord and not man. That they walk by faith and not by sight, in this work of defence and the furtherance of the Gospel of our Lord and Saviour Jesus Christ.

DAVID CLARKE
Founding Director

SUBSCRIBED AND SWORN to before me this day 6th March 2003, affiant exhibited me his Res. Cert. No. CG1202 07278460. Issued Muntinlupa City 02/26/03.

NOTORY PUBLIC
Doc. No. _____

ARTICLES OF INCORPORATION

TROJAN HORSE INTERNATIONAL (TULIP) PHILS.
INCORPORATED

KNOWN ALL MEN BY PRESENTS:

The undersigned incorporator's, all of legal age and majority of who are residents of the Philippines, have this day voluntarily agreed to form a none stock, non-profit corporation under then Laws of the Republic of the Philippines.

AND WE HEREBY CERTIFY:

Article 1

The name of the said Organization

Shall be **Trojan Horse International (TULIP) Phils.**
Incorporated

Article 2

Purpose or Purposes

That the **Purpose or Purposes** for which such corporation is incorporated are:

Primary Purposes

The ministry of Trojan Horse International shall ;

Encourage and support,

Or seek to establish, programs of

Educational learning

And /or bible reading centres, within the

Correctional and Prison Institutions,

Of the Philippines, which promote moral values as taught by the gospel of Christ, which is a ministry of "Setting Captives Free".

To encourage and

Promote a sense of mission

And assist by supporting moral values and moral recovery programs within and without the prisons, throughout the Philippines and abroad, Such as the Inmates Association of PNP Force and VFFII.

To work and cooperate with the **Departments of Justice** and assist in the promotion of rehabilitation and moral recovery programs.

To assist socially recognized or affiliated groups, within and without the prison system, with spiritual, moral, and practical aid, through education, entertainment, recreation, work and social activities.

To assist and aid self-help groups within prisons to enhance and recover living conditions that is dignified and honours humanity.

To prepare and assist selected, reformed inmates, to return to the free society and promote the gospel of Christ. In particular to go to their own City, town or Province or abroad, and work sent mission officers, in their Jails, in an evangelical manor to fulfil the objectives of this ministry.

To serve as a forum to seek legal Services and counselling for prisoners in a way deemed necessary, convenient or incidental, to carry out the purpose of the ministry.

To develop a network of qualified personnel, throughout the Philippines, to assist and support released prisoners who have been called and sent to fulfil this ministry.

To direct and actively support released inmates to peruse local Church membership with churches who can endorse the Incorporations Articles of Religion, faith and practice.

To promote establish an international, educational accreditation systems, recognized by Eastern and Western higher educationalists; namely to British, Philippine or American university status.

To establish working links both nationally and internationally with all Government offices, such as Municipal officials and other agencies, Barangay Police officials, Social workers, magistrates, governors, sheriffs. Wardens and congressmen including schools, colleges and universities, to assist the objectives of the corporation.

To work towards a program of work placements for inmates seeking Conditional Pardon and Parole.

To assist in the reintegration of rehabilitated prisoners into society and their families by building up the family morally and economically, especially by establishing prison and community development programs that provide skills training and employment. Not only within and family homes but also in the prisons, villages and communities. To develop such programs that promotes self-reliance and self-help livelihood projects, most especially in areas, where there is social deterioration and dehumanising conditions that led to crime and social dysfunctionalality.

To promote and seek to establish Co-operative Building Societies to assist members of the ministry to buy their own building lots and construct their own homes.

To assist victims suffering from all forms of abuse including, crime, alcohol, drug and sexual discrimination.

To coordinate with non-government organizations and concerned government agencies to fully implement the rights and welfare of humanity

as embodied in the United Nations' Declaration on Human Rights.

To do all other things or acts that is necessary or may be conducive to the attainment, promotion and development of the above stated purposes.

Secondary Purposes

Rehabilitation and Reintegration

To provide

Educational activities

Including computer and "State of the Arts" digital and analogue electronic technologies, which includes video and audio recording mechanisms, to educate prisoners in terms of personal morality and responsible parenting, husband and wife and parent child relationships and total family care.

To provide appropriate assistance

to Inmates and the family members when engaged in they're sent ministry or mission work.

To assist socially disadvantaged families

to develop their capacity for responsible parenthood, assist in the reintegration of convicted criminals to society, initiate livelihood projects and skilled training for family and prison and Cottage Industries

To assist in the provision of proven ways of

Moral reform

by encouraging sent ministers to testify of their own personal reformation experience.

To use every legitimate means of evangelising and serve the prisoners, and family members, on matters affecting their spiritual, moral, social and civil lives.

To assist qualified personnel in visa applications wishing to work abroad on ministry work.

To encourage volunteers to be involved in local and international ministry and mission work. This will include seeking to establish the ministry objectives in all the nations of the world.

To encourage membership of prisons inmates with local churches as outlined in general objectives.

To assist and encourage the integration of inmates into churches, colleges and institutes of learning at local, national and international levels.

To promote the performing arts in terms of drama, music, poetry to fulfil the company objective, Including broadcasting audio and video and publish books, video's music and teaching materials for education, training and instruction to achieve the Incorporator's objectives.

To make use of the latest communication technologies for teaching and instruction for the furtherance of the gospel of Christ.

Article 3

Address of Principle Office

That the place where the Principle Office of the association is to be established is at: The Trojan Horse Office, Blk5 Lot 45, Puerto Galera St. Camellia 4a Muntinlupa City. The Regional Official Postal Address in the Philippines being NBP Reservation P.O., Muntinlupa City, 1770, Philippines. The International Office: 11 Hayling Close, Fareham, Hampshire, and PO14 3AE. United Kingdom, Great Britain.

Article 4

Term of Association

The term for which the association is to exist is fifty (50) years from and after the date of issuance of the Certificate of Incorporation.

Article 5

Names and address's of Incorporators

That the name, nationality and residence of the incorporator's of the association are as follows:

Name **Nationality Residence**

(Complete Address)



David Clarke, **British**
11 Hayling Close, Fareham, Hampshire, PO14 3AE United Kingdom. Postal Local: NBP Reservation Post Office, Muntinlupa City, 1170, Philippines.

Jotlet L. Lopez **Filipino**
181 San Guillermo St. Putatan, Muntinlupa City,
1772, Philippines.

Jonnet L. Lopez **Filipino**
181 San Guillermo St. Putatan, Muntinlupa City,
1772, Philippines.

Virginia C. Caranay **Filipino**
Muntinlupa City



Dolores S Nave (Secretary Dolores)
Filipino, Blk5 Lot 45, Puerto Galera St. Camellia 4a, Muntinlupa City.

Article 6

Number of Trustees

That the number of trustees shall be five (5) and the names and residence of the Trustees of the corporation duly elected and who are to serve until their successors are elected and qualified as provided for in the By-laws are as follows, to wit:

Name **Nationality** **Residence**
(Complete Address)

David Clarke, British 11 Hayling Close, Fareham, Hampshire, Emgland, PO14 3AE.

United Kingdom. Postal Local: NBP Reservation Post Office, Muntinlupa City, 1170, Philippines.

Jotlet L. Lopez **Filipino,** 181 San Guillermo St. Putatan, Muntinlupa City, 1772, Philippines.

Jonnet L. Lopez **Filipino,** 181 San Guillermo St. Putatan, Muntinlupa City, 1772, Philippines.

Dolores S Nave (Secretary Dolores) **Filipino,** Blk5 Lot 45,
Puerto Galera St. Camellia 4a, Muntinlupa City.

Article 7

The Powers

The above named Corporation herein and after called Trojan Horse International (TULIP) Phils. Incorporated and its chairman shall have the following powers:

To receive and acquire donations, subsidies, grants, endowments concessions, bequests, voluntary contributions and whatever properties real or personal, in cash or in kind, from individuals, partnerships corporations, or institutions, of any kind and from Government entities and to hold, us dispose of the same in any manner pertaining to the purpose and objectives of the corporation, known as Trojan Horse International (TULIP) Phils. Incorporated.

To engage in all for public support so as to provide funds in ways authorized by law, to finance Trojan Horse International (TULIP) Phils Incorporated.

To acquire and poses real estate and movable properties and to sell lease, or rent either absolutely or in trust as far as deemed necessary for the efficient operation of the ministry named above except for property given for a specific purpose.

To enter into contracts and arrangements of any kind and nature to advance and achieve the goals and objectives of Trojan Horse International (TULIP) Phils. Incorporated.

To engage in livelihood projects and to do all things of a business nature to promote objectives set out in these articles.

To invest according to law in stocks and shares, debentures and all kinds of security issued by any person, Group Corporation and the Philippine Government and us the funds generated for the stated purpose of Trojan Horse International (TULIP) Phils. Incorporated.

Articles 8

Contributions

The following incorporator's and directors who are also members of the association as follows contributed the capital of the association:

NAME	CONTRIBUTION
Virinia C. Caranay	10,000.00
Jorlita L. Lopez	10,000.00
Jonnet L. Lopez	10,000.00
Dolores A. Nava	10,000.00
David Clarke	10,000.00

Articles 9

Voting Powers

The names listed above are the members of the Board and all having voting power when gathered together for meeting. A list of additional members who may be admitted in accordance with the By-Laws shall be submitted to the Securities and Exchange Commission from time to time.

Articles 10

Direction of Funds

That a least sixty (60%) of it's gross income as defined in the Revised Internal Revenue Code, and unrestricted donations, shall be devoted to undertaking, directly financing, or funding Co-operative Building Society funds, or assisting mission officers in their respective ministries and for pure, fundamental or applied research, development work, and or economic evaluation or granting scholarships for scientific or professional chair in any or all of the following fields:

A Law

B Theological Studies
C Industry
C Social Science & Humanities
D Computer Science
E Communications
F Biology & Physical Science
G Nursing & Medical Education

Articles 11

General Administration Funding

That not more than thirty (30%) per cent of the gross income and not more than ten (10%) per cent of the unrestricted donations to the ministry shall be devoted to general and administrative expenses.

Articles 12

Named Treasurer

That Virginia C. Caranay has been elected by the Incorporator's as Treasurer of the Corporation to act as such until her successor is elected and qualified in accordance with the By-laws and that as such Treasurer, she has been authorized to receive for the Corporation any funds donated to it and to receipt in the Corporation's name all such donations forthcoming.

Articles 13

Compensation, Salary and Rewards

Directors and all other officers of the said corporation shall not receive any compensation, salary or rewards unless the Board of Directors shall so provide and as outlined in the By-laws.

IN WITNESS WHEREOF, **WE HAVE HERETO SET OUR HANDS AND SIGNED THESE ARTICLES OF INCORPORATION THIS THIRD DAY OF MARCH 2003 (O3/03/03). IN THE CITY OF MUNTINLUPA.**

NAME:

1 Dolores A. Nava 2 Jorlita L. Lopez

3 Jonnet L. Lopez 4 Virginia C. Caranay

5 David Clarke

Signed in the presence of:

NOTORY PUBLIC

Doc. No. _____
Page. No. _____
Book No. _____

Date: _____

00 Membership

Section 1: Qualification of Membership

Any person, club, association, or organization or corporation, who wishes to forward and promote the purposes and aim of Trojan Horse International (TULIP) Phils, Incorporated and is willing to support, donate, sustain and help its program in any way is welcome as a member. (When using the term support this may simple mean having good will and prayerfully regard the cause of the ministry).

Section 2: Membership

Membership shall be through voluntary application, recommendation, assignment or invitation by the members of the board of Directors, officials and trustees of Trojan Horse International (TULIP) Phils. Incorporated.

Section 3: Types of Membership

There shall be three (3) types of membership, honorary membership, Sustaining membership and Regular membership.

Honorary membership- the Board of Directors shall invite Honorary members from civic leaders, Government officials, Private citizens and Churches, who have shown a great concern for the cause of Christ and the rehabilitation of convicted criminals and concern for the social problems of the community caused by the sad effects of crime and moral disorder.

Sustaining membership- any benefactor corporate or otherwise as mentioned in Section 1 of this article who is willing to donate not less than One Thousand Pesos (Php. 1000.00) or its equivalent in pounds of dollars, every year to sustain the work of the Foundation is considered a Sustaining Member and a certificate of Appreciation shall be awarded.

Regular Membership – individuals or entities mentioned in section 1 of this article who are willing to contribute any indefinite amount of time to serve the Ministry in any useful and approve way, are considered Regular Members and their name shall be respectfully and carefully noted in the records of the Ministry.

Section 4: Privileges and Responsibility

All active members of Trojan Horse International (TULIP) Phils. Incorporated, shall be entitled to enjoy what ever facility the Ministry may have and shall be welcome at all times at those facilities where they shall be honoured in a worm fitting manner.

01 Meetings

Section 1: Annual Meeting

The Board of Directors or Chairman of the Board shall hold in the Office of the Ministry or in any place as may be arranged the annual meeting of the

Board of Directors. It is planned that Teleconferencing, via the Internet be developed for this purpose. This will facilitate international development of the ministry.

The date, time and venue or Internet Address shall be the second (2nd) Saturday of the month of January each year at 3.00 P.M. or any date and time fixed by the Board of Directors to be specified in the Notice when a quorum can be present.

Section 2: Special Meetings

The chairman of the Board of Directors may call special meeting whenever there is urgent necessity for it and the time and place shall be specified to all members.

Section 3: Notice of Meetings

The date, time and venue of the meeting shall be decided by the Board of Directors or called by the Chairman as necessary. The Secretary shall issue written notices to all members at least one week in advance of the scheduled meeting. (E-mail notification and communications are sanctioned).

Section 4: Quorum

A simple majority of the members present or by proxy shall constitute a quorum for the transaction of any business except in those cases where the Corporation requires a number of affirmative votes of a greater portion, but in the absence of a quorum, the members may adjourn the meeting for any time.

Section 5: Voting Members

Only the members are entitled to vote and be voted upon either in person or by proxy. Each voting member is entitled to only one vote. In case of as proxy, a written authority shall be exhibited to the Board and shall be filed with the Secretary.

Section 6 : Election of The Board

An election to the Board of Directors shall be held during the Annual Meeting on the second Saturday of January every year.

Section 7: Order of Business

The annual meeting of the voting members shall follow the Following:

Order of business:

1 Call to order by the Chairman
2 Proof of the requirement notice of the meeting;
3 Certification of quorum;
4 Reading of the minutes of the previous meeting and action taken thereof;
5 Annual report of the Treasurer;
6 Annual report of the Chairman;

7 Official Report of the Official concerned:
8 Transaction of pending and new business;
9 Election of the Board of Directors;
10 Proclamation of the elected Board of Trustees;
11 Other business;
12 Adjournment.

02 The Board Of Directors

Section 1: Composition, Controlling Powers

The direct government and controlling body of Trojan Horse International (TULIP) Phils. Incorporated, is vested on the Board of Directors as elected by the voting members during the annual Meeting held every year.

Section 2: Tenure of Office of the Board Members

The elected members of the Board shall serve for one (1) year and shall hold office until their successors are duly elected and have qualified or until removed from office by a 2/3 vote of the voting members. Any member may be re-elected by the Board.

Section 3: Remuneration Of Board Members

Members of the Board of Directors shall not receive any compensation or reward for their services to Trojan Horse International (TULIP) Phils. Incorporated, their services being essentially gratuitous unless such member is working full time to bring about he purpose and aim of the Ministry and has no other regular form of income. Such a member may be allowed a reasonable per diem for his /her living expenses as will be determined by the Board.

03 Meetings of Board of Directors

Section 1: Regular Meetings

There shall be a Regular quarterly meeting (which may be by Teleconferencing) of the Board of Directors, the date, time and place to be designated by the Chairman

Section 2: Special Meetings

Special meetings shall be Held any time upon call of the Chairman

Or any three Board Members for the purpose of discussing urgent and important matters.

Section 3: Quorum

In all the regular meetings or special meeting of the Board, the presence of a simple majority shall constitute a quorum.

Section 4: Place Of Meeting

All meetings shall be held at any place appointed by the Chairmen unless otherwise specified in the written notice sent by the Secretary designating any other place.

Section 5: Notice Of Meetings

The secretary shall notify all members of the Board by sending out written notices of any regular or special meetings, at least five days before such meeting for the purpose therein stated.

Section 6: Order Of Business

For every meeting of the Board, the order to the meeting shall be as Follows:

1 Call to order by the Chairman;
2 Proof of the requirement notice of the meeting;
3 Certification of a quorum;
4 Reading of the minutes of the previous meeting and action taken thereof;
5 Report of the following officers: (1) Secretary (2) Treasure (3) Directors (4) Committee Chairmen (5) Other reports from the Members of the Board
6 Remarks of the Chairman
7 Unfinished Business
8 New business
9 Adjournment

Section 7: Minutes Of The Meetings

The Secretary shall prepare the minutes of meeting or anybody designated by the Chairman in case of the absence of the Secretary. The time date and place of the meeting, the name of the members present and absent;

04 Functions Board Of Directors

Section 1: Implementation Of The Objectives

The Board of Directors shall take full responsibility in the implementation of the basic, major and general objectives and goals of the Trojan Horse International (TULIP) Phils. Incorporated, as stated in the Articles of Incorporation.

Section 2: Promulgate Policies

The Board of Directors shall establish, fortunate and promulgate rules and regulations, and the policies for the guidance and execution of the staff and personnel of the Trojan Horse International (TULIP) Phils. Incorporated.

Section 3: Appoint Staff Officers And Personnel

The Board shall select, appoint, and direct the overall work of the staff officers and personnel of the Ministry; outline and determine their duties, responsibility and salaries in accordance with the approved budget; investigate or dismiss erring employees and do such things as it deems fit to regulate and promote the objectives of the Ministry.

All personal must be aware of Trojan Horse International (TULIP) Phils. Incorporation Articles of Religion, which are annexed to this document. These article are not meant to cause division but direct the ministry to achieve its objectives. Difficulties arising from misunderstanding or objection to these articles may be resolved by recourse to the Director of Education or the visiting professors.

All staff will be encouraged to work Internationally.

Section 4: Inspire Confidence

Competence And Prestige

The Board shall inspire confidence, competence and prestige by just and fair actuations with all staff personnel and members of Trojan Horse International (TULIP) Phils. Incorporated.

Section 5: Act Of Reports

The Board shall act on reports submitted by the Staff officers or employees to study certain assignments for the benefits of the Ministry.

Section 6: Work Opportunities

To provide for work opportunities released inmate so that they may be able to earn their own livelihood. Some profitable home industries may be established within the prison compounds so as to accommodate the rehabilitated inmates and their families and improve their skills and techniques on particular projects as preparation for possible Permanent employment. Trojan Horse International (TULIP) Phils. Incorporated, shall contact other firms and establishment for possible placement and permanent employment of rehabilitated released inmates so as to be able to help them earn sufficient income for themselves, their families and improve their social, economic, and living conditions.

Section 7: Fund Campaigns

To assume responsibilities in the formulation of vigorous fund campaign and financial assistance to increase adequate finances for the expansion and development program and to maintain the various activities of the Ministry.

Section 8: Enter Into Contracts And Obligations

To enter into contracts, obligations or other important matters essential to the aims and objectives for which the Trojan Horse International (TULIP) Phils. Incorporated.

Section 9: Provide Realistic And Economic Budget

To provide a realistic, economic, adequate and sufficient annual budget for the normal overhead operational expenditures of the Trojan Horse International (TULIP) Phils. Incorporated, setting aside sufficient revolving funds for the development and maintenance of various income producing projects and for some emergency funds for unexpected exigencies.

Section 10: Security Measures For Personnel

To provide enough security and continuity of work for the old and experienced personnel, employees and other wage earners to avoid disruption of established routine and efficiency due to changes of employment. To do all possible within the budget to provide further training and personal development of staff.

05 Officers The Board Of Trustees

Section 1: The Officers

The Board of Trustees shall meet within a month after their election to elect their officers: Chairman, vice – chairman, Secretary, Treasure and an Outreach Officer (Trojan Warrior)

Section 2: Vacancies

In case of death, disability, resignation or suspension of any member or officer of the Board, the Board Members, if still constituting a quorum, shall elect for themselves a successor who shall hold office for the duration of the unexpired term of the officer or member removed.

06 Duties And Responsibilities

Of Each Officer Of The Board

Section 1: The Chairman

He / She shall preside in all regular and special meetings of the voting Members and all meetings of the Board of Trustees

He / She shall sign all the minutes of such meetings prepared and attested By the Secretary

He / She shall decide on all matters pertaining to the social, executive, and Legal functions of the Trojan Horse International (TULIP) Phils. Incorporated, presented by the Executive Director

He / She shall sign very important papers, documents, contracts and Communications that required his / her signature as the highest official of the Trojan Horse International (TULIP) Phils. Incorporated

He / She shall represent the Ministry on occasions whenever it should be presented in public or private functions as its highest official.

He/ She shall delegate some of his/her social functions to the Vice-Chairman or to the Executive Director in case of his/her inability to attend

He/She shall appoint all Staff Officers, and other important official whose Appointments are subject to the confirmation of the Board in accordance with the provisions of this By-Laws

He/She shall appoint other officials and minor employees without sanction Of the Boards, provided he/she acts on the recommendations of the authorized officials after proper screening and selecting only the most qualified applicants suitable to occupy vacant positions

He/ Shall prepare and submit his/her annual report to the meeting of voting Members at the end of the fiscal year based on a consolidated progress report of all the Executive and Staff Officers;

He/ She shall perform other such powers and duties appertaining to his/ her official position as may be authorized or designated to him/ her by the Board

He/She shall turn over his/her office and all his/her prerogatives and Functions to his/her successor upon the latter's election or appointment as Chairman of the Board.

Section 2: The Vice- Chairman

The Vice-Chairman shall discharge the duties of the chairman in the latter's absence or inability to perform his/her duties and responsibilities. He/She shall perform such other duties delegated or assigned to him/her by the Chairman of the Board

Section 3: The Secretary

The Secretary who must be a Filipino citizen and a resident of the Philippines (or in the case of a development in another country be a national of the country) shall take charge of the Secretariat, including all offices and employees assigned therein as a Division of the Administrative Department under the Administrative Officer;

He/She shall keep accurate records of all meetings of the Board and the meeting of the voting members; He / She shall send notices of all meetings of the voting members;

He / She shall be the Custodian of the Corporate Seal and all furniture's, machines equipment's, and other properties of the Trojan Horse International (TULIP) Phils. Incorporated assigned to his/ her custody.

He / She shall keep a complete list of all the members with their latest addresses;

He / She shall perform such other duties as the Board may require;

Upon the election or appointment of his / her successor, he / she shall turn over to him / her all books and properties belonging to the Trojan Horse Ministry that he / she may have in his / her possession.

Section 4: The Treasurer

The treasurer who shall be bonded in the amount to be determined by the board shall take charge of all offices and employees assigned therein as the Finance Division under the Administrative Department, directly controlled and supervised by the Administrative Director.

He / She shall coordinate with the fund campaign Manager to facilitate a systematic handling of funds collected during the day and other financial matters that may be turned over to his / her custody at any time.

He / She shall be in custody of all money, in cash, money deposited in the banks with deposit books, valuable documents, contracts securities and other important papers assigned to him / her by the Chairman and the Board of Directors;

He / She shall keep complete records of all cash receipts, Vouchers and disbursements made by him / her and other officers authorized to transact business for and in behalf of Trojan Horse International (TULIP) Phils. Incorporated.

He / She shall make a monthly report of the cash position of the Ministry to be submitted at the end of every two months to the Board of Directors and to prepare the annual balance sheet and financial statement, and other necessary reports to be submitted to the Board at its annual meeting and to such other time as the Auditors may so require;

He / She shall deposit all funds collected and indorse all checks received in the name of the Trojan Horse International (TULIP) Phils. Incorporated, with any reputable Bank selected by the Board;

He / She shall make withdrawals in checks prepared by him/ her and supported authorized vouchers to be countersigned by the Chairman or the Executive Director;

He / She shall turn over all money, valuable papers, securities, books of account and other properties belonging to the Trojan Horse International (TULIP) Phils. Incorporated, that he / she has in his / her possession to his / her successor upon his / her election or appointments.

07 The Executive Staff Officers

Section 1: Elected Officers

The Executive Officers of the Trojan Horse International (TULIP) Phils. Incorporated shall be the elected officers of the Board of Directors, composed of the Chairman, Secretary and Treasurer.

SECTION 2: The Staff Officers – shall be composed of the Executive Directors and the Department Heads and their assistants.

SECTION 3: Their Appointments – The Staff Officers named above shall be appointed by the Chairman and confirmed by the Board of Directors.

SECTION 4: Tenure of Office – The Staff Officers shall have an indefinite tenure of office until removed for cause, incapacity, resignation or death.

08 Duties And Responsibilities

Of The Executive And Staff Officers

Sections 1: The Chairman

Aside from his / her duties and responsibilities as enumerated in Section 1, Article VII of the By-Laws, the Chairman as the highest officer of the Trojan Horse International (TULIP) Incorporated, shall perform his /

her ministerial duties of supervising the work and activities of all employees, inspire them to do their best in performing their duties and responsibilities with proper decorum, dignity, integrity and decency. He / She shall encourage them to practice cooperation, loyalty, honest and efficiency, to ensure a successful service to the Ministry.

Section 2: The Secretary

Aside from his / her duties and responsibilities enumerated in Section 3, Article VII of this By – Laws, the Secretary shall perform such other duties assigned to him / her by the Chairman, Executive Director and the Administrative Director.

Section 3: The Treasurer

In addition to his / her duties and responsibilities as stated in Section 4, Article VII of this / her By-Laws, the Treasurer shall supervise all incoming producing projects and all other activities assigned to him / her by the Chairman, Executive Director and the Administrative Director.

Section 4: The Executive Director

The most important qualification of the Executive Directors is that he / she must be a capable executive with the ability and willingness to devote all his / her time and energy for the promotion of the Trojan Horse International (TULIP Phils. Incorporated will greatly contribute to his / her progress, dignity and prestige;

He / She shall attend all meetings of the Board of Directors as a member. He / She shall present the Staff Officers in all meetings and shall participate in all discussions and deliberations. He / She shall act as the technical adviser of the Board on Administrative management;

He / She shall assist the Chairman in preparing his / her ministerial functions by putting everything in order so as to facilitate action and decision in accordance with Chairman's prerogatives as stated in Section 1, Articles VII of this By- Laws;

The Executive Director shall act, decide and execute all the Chairman's ministerial functions in his / her absence or incapacity and sign all routine and important papers for the Chairman, until the Board has designated or elected a new Chairman;

He / She shall have a direct controlling power in the administration and supervision of all departments, divisions, sections and offices of Trojan Horse International (TULIP) Phils. Incorporated, in accordance with the lines of authority as defined in the organization chart.

He / She shall implement, execute and enforce all laws, policies, rules and promulgations as provided in this By-Laws and those that will be promulgated by the Board from time to time;

He / She shall approve and sign all disbursements, checks and vouchers drawn against the Trojan Horse International (TULIP) Phils. Incorporated, and such ordinary documents, contracts, important papers, correspondences and other legal matters that are considered routine and necessary procedures that require his / her approval and signature.

He / She shall exercise general supervisions over all officers, employees, and wage earners working with the Trojan Horse International (TULIP) Phils. Incorporated.

He / She shall cause the updating of the books of account and records and shall be responsible for the production of the same at the Time of audit or for inspection and inquiry by any authority;

He / She shall mediate and alleviate the tension of any misunderstanding, rivalry, competition, and any form o trouble developed between individuals, groups, or parties within the confines and environment of Trojan Horse International (TULIP) Phils. Incorporated.

He / She shall perform such duties as may be assigned to him / her From time to time by the Chairman and the Board of Directors.

Section 5: The Social Services

& Development director

The Social Services & Development Director shall take charge of the Social Services & Development Department with all its divisions (Education and Rehabilitation), sections including and offices assigned under it as specified in the organization chart.

He / She shall recommend for approval of the Board of Directors the appointment of competent personnel;

It is intended that He/She shall initiate the development of suitable interesting projects that are profitable and income producing for the rehabilitation of released prisoner and all other patients: He / She shall also encourage various activities that enhance the welfare and practical education of rehabilitated release prisoners and their families. He / She shall initiate and direct the seminar for parents, see that there are reconciliation activities between residents, and find ways to integrate released inmates into the free society. These activities will be co-ordinate with community-based programs of the Ministry.

He / She shall initiate the preparation of the schedule of suitable programmers to be presented monthly or as often as demanded and may be composed of social or recreational activities. He / She shall encourage interested participants to develop their talents by presenting well rehearsed parts and nicely prepared programs so as to gain the admiration and appreciation of the audience;

He/ She shall submit to the Board a report of the different projects and activities under his / her department from time to time so they may be able to evaluate their achievements and initiate improvements and other suggestions;

He / She shall perform such other duties and responsibilities appertaining to his / her office or as may be authorized by the Chairman, Executive Director, and the Board of Directors.

Section 6: The Alternative Livelihood
And Marketing Development Director

He / She shall encourage the formation of small producer groups having the same inclinations, experiences and mutual interests so they can work together in developing new designs, devices, gadgets and other functional products made from indigenous materials;

He / She shall organize the sheltered workshops where various industrial product may be developed, mass produced and marketed locally and in the prisons and exported abroad;

He / She shall submit to the Board a report of the different projects and activities under his / her department from time to time so they may be able to evaluate their achievements and initiate improvements and other suggestions;

He / She shall act as the social and economic advisor of the board, suggest suitable activities for different occasions, propose the creation of other income – producing project that will help develop the aims and objectives of the Trojan Horse International (TULIP) Phils. Incorporated.

He / She shall perform such other duties and responsibilities appertaining to his / her office or as may be authorized by the Chairman, Executive Director, and the Board of Director, and the Board of Directors.

09 Organization

Trojan Horse International
(Tulip) Phils. Incorporated

Section 1: Number Of Departments

There shall be four (4) departments:

1 General Administration
And Finance Management Department

2 The Social Services
(Education And Rehabilitation)
And Educational Development (Education and Rehabilitation)
Department

3 The Community Welfare
And Alternative Livelihood Development Department.

4 The Fair Trade Products And Alternative Marketing

5 General Administration And Finance Management Department

His / her department shall take charge of all employees, their welfare, and training. It will take charge of the financial aspects of the Foundation, such as records and fund-raising; it shall also be responsible for such things as public relation and program management. This department will be under the direct supervision of the Treasurer assisted by the Executive Director.

Section 2 Social Services And Educational Development Department

Division 1: Education

Under the Social Services and Educational Development Department is the Education Section, which shall take charge of leadership training and promotion of all programs of learning for its members. Each member and officer will be required to undergo programs of education. This service will be provide by elected visiting Professor's who will draw from the advice and expertise in private and government agencies and formulate effective ways to communicate the positive messages to prevent crime and moral decay and other community or social ills. The department will coordinate educational visits, seminars for the ministry and issue newsletters to disseminate information to the general public especially to the media.

Division 2: Rehabilitation

This section shall be responsible for working along side the Department of Justice and Bureau of Correction rehabilitation Programs. It is also responsible for operating the drop-in counselling and outpatient rehabilitation service. It shall be under the control of the **Rehabilitation Director** and under the direct supervision of the Executive Director. It is a department that shall take all steps to establish a program for rehabilitation, taking care to incorporate all the disciplines into coordinated program. The program shall be based on a Multi – Disciplinary approach within a Therapeutic Community and shall have the following sub-sections:

Sub-division 1: Social Activities

which shall plan social activities, entertainment, and cultural and educational activities. It shall look to coordinating literary and musical programs. It shall promote writing, reading, paintings, selected TV and movie viewing, discussions and seminars on cultural and other subjects of light and interesting matters. It shall coordinate with the other sections.

Sub-division 2: Recreational

This / her section of the overall programs shall be responsible for

organizing games and recreational activities of all kinds, Music and art projects, indoor games such as chess, ping pong, etc. Also, it shall be responsible for outing, excursions, hiking, and swimming. Gymnastics, basketball. BMX, Skate Boarding and other such activities that help to physically rehabilitate people effected by social evils.

Sub-division 3: Occupational Therapy

This section shall be guided and directed by the professional advice and assistance of technical experts and shall provide the most suitable occupational therapy. These occupations shall be only for clients fifteen (15) years of age and of short duration. There shall be no activity that can be mistaken or misconstrued as child labour.

Sub-division 4: Therapeutic Community

This / her section shall take special care to organize the training of the residents in the way of life of the Rehabilitation House where they shall learn to live together with mutual respect and loving concern. The Rehabilitation Director will take special care that the group therapies are correctly supervised and well managed. He / She shall organize proper discipline in the community and see to it that all sections of the Rehabilitation Programs are well taken care of.

Sub-division 5: The Medical Division

This is a section that draws on the professional from every related medical field. The Rehabilitation Directors will see to it with the direct supervision of the Executive Director, that such professional help as Psychologist, Psychiatrists, competent Doctors of Medicine, Physicians, Dentist and hospital facilities are readily available on a regular basis. The Social Welfare Worker will be cooperated within the local community and everything will be done to assist this / her officer in the follow – up and after – care programs.

Sub-division 6: The After Care Program

This will work alongside the probation officer care program and will be developed to see to it that the family is well prepared to receive the rehabilitated inmates. Family reconciliation and after – care will be interconnected. Inmates returning to their families will be followed up and home visits will be made. Any indication that the inmate is being abused or causing abuse or is in danger of any ill treatment shall reported and immediate action taken by the rehabilitation Officer and Executive Director to the family, society and inmate. The incident will be reported to the authorities; other after care activities will be undertaken.

Section 3: The Community Welfare

And Alternative Livelihood Development Department.

This is related and integrated into other rehabilitation program and serve as the component directly dealing with community beneficiaries. The thrust of this program is both preventive and remedial. The program entails the development of livelihood projects and undertakings suitable to the community and with significant potentials for sustainability on a long term – period. The program has an objective in Building up the capability of the people in the prisons and community and improving their economic independence. The program is a flexible one that can adapt to the numerous changes occurring in community life.

Section 4: The Fair Trade Products

And Alternative Marketing

This program is tasked with the marketing and production aspects of the crafts program. The program spans development of products, artisans development, social education for producer partners, assistance in the form of technical support and financial loan for productions, this also includes aspects of operation which as worldwide marketing (export, shipment, retail and other related activities) though alternative trading organizations and partners who share the same vision of justice in trading and community empowerment. The Fair Trade Products and Alternative Marketing Program aims to promote just practices in trading by popularizing the Fair Trading concept and assisting producer partners in achieving the latter's goal of improvement in their economic lives and gaining broader awareness of their basic rights as members of the community.

Section 5: Co-Operative Building Society

This is intended to assist rehabilitated inmate and members to purchase and build their own homes.

10 Finances

Section 1: Sources

The revenues of Trojan Horse International (TULIP) Phils. Incorporated shall be derived from membership dues, voluntary contributions, donations of civic-spirited citizens and institutions, financial aids from various sources. Gains derived from benefit shows, dances, dinner and other forms of entertainments and also from grants, bequest, subsidies and other fund sources received by the Ministry from time to time.

Section 2: Minor Expenses

Minor expenses of not more than Php 5,000.00 (or as directed by the Board of Directors of the County it is operating in) shall be incurred without prior approval and written consent of the Board. However all expenses must be approved by a signed voucher by the Executive Director or the Staff Officer designated by him / her to make such disbursements. Necessary supplies

and materials, drugs medicines, apparatus, tools, medical equipment's and machines needed in the projects shall be canvassed to verify and evaluate quotations from various dealers before deciding to purchase them.

Section 3: Safekeeping Of Funds

The funds of the Trojan Horse International (TULIP) Phils. Incorporated shall be deposited in reputable banking institutions to be fixed and designated by the Board and as the changing financial situation demands the Executive Director or Board Chairperson shall safeguard the ministry assets and funds.

All matters concerning the disposition of money of funds shall be taken up and decided by the Board of Directors during its meeting called for his / her purpose.

The Board is empowered to allocate funds for the appropriations and maintenance of different projects of Trojan Horse and set aside sufficient revolving funds for income producing projects that may need capital for their initial operation expenses.

Withdrawal shall be made only after the Executive Director has approved the vouchers properly and that a check is then prepared with the joint and concurrent act of the Chairman and the Treasurer.

Section 4: Fiscal Year

The fiscal year of the Incorporation shall be fro January 1st to December 31st of each year.

11 Amendments of Laws

These by-laws or any provision therein may be amended or repealed by a majority vote of all members and majority vote of all members of the Board of Directors.

Adopted this day March 6th 2003 in Muntinlupa City M.M. by the majority of Directors.

IN WITNESS WHEREOF, we have hereunto set our hand this 17th Day of June 2003

In Muntinlupa City, Metro Manila.

DOLORES A. NAVA **JORLITA L. LOPEZ**

JONNET L. LOPEZ **VIRGINIA C. CARANAY**

DAVID CLARKE

END OF DOCUMENT.

12 Board Of Director' S Certification

KNOW ALL MEN BY THESE PRESENTS:

That we, the undersigned Secretary and Members of the Board of Director of the Trojan Horse International (TULIP) Phils. Incorporated hereby certify that the above Code of By-Laws was adopted by the affirmative vote of all members at the regular meeting of the Board of Directors of Trojan Horse International held on the 17th June 2003, 181 San Guillermo Street, Putatan, Muntinlupa City, 1772, Philippines.

Name Nationality and Residence (Complete Address)



David Clarke, **British**
11 Hayling Close, Fareham, Hampshire, PO14 3AE United Kingdom. Postal Local: NBP Reservation Post Office, Muntinlupa City, 1170, Philippines.

Jotlet L. Lopez **Filipino**
181 San Guillermo St. Putatan, Muntinlupa City, 1772, Philippines.

Jonnet L. Lopez **Filipino**
181 San Guillermo St. Putatan, Muntinlupa City, 1772, Philippines.

Virginia C. Caranay Filipino, Muntinlupa City



Dolores S Nave (Secretary Dolores) **Filipino** Blk5 Lot 45, Puerto Galera St. Camellia 4a, Muntinlupa City.

IN WITNESS WHEREOF, we have hereto set our hand this day:

DOLORES A. NAVA Secretary

JONNET L. LOPEZ Incorporator

JORLITA L. LOPEZ Incorporator

VIRGINIA C. CARANAY Treasure

NOTORY PUBLIC
Doc. No. _____
Page. No. _____
Book No. _____
Date: _____

13 Secretary's Certificate

I, DOLORES A. NAVA, of legal age, and duly elected and authorised to act as Secretary for Trojan Horse International (TULIP) Phils. Incorporated, after being duly sworn to in accordance in law, depose and say that I hereby certify that this Ministry will comply with SEC requirements for non-stock organisation in the course of its operation. I shall be responsible for the keeping of the minutes of all the meetings of the Ministry as well as the seal of the Ministry and affix such seal when authorised by the Board.

IN WITNESS WHEREOF, I have hereunto set my hand this day 17th June 2003

At Muntinlupa City, Metro Manila.

NAME: DOLORES A. NAVA (Secretary Dolores)

SUBSCRIBED AND SWORN TO BEFORE ME THIS 17th Day June 2003. Affiant shown to me her Res. Certificate No. CC12020772784739, issued at Muntinlupa City on 02/07/03.

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Book No. _____
Date: _____

14 Secretarial Certification

ATTESTED BY ME

Secretary in meeting.

REPUBLIC OF THE PHILIPPINES)
MUNTINLUPA CITY) S.S

On this 17th Day of June 2003, before me, a Notary Public in and of the City of Muntinlupa, Personally appeared before, with their respective

Residence Certificates as follows:

NAME	RES. TAX Cet	Date at place of issue
Dolores Nave	CC120207278439	02/07/03 Muntinlupa City
Jorlata L/ Lopez	CC 1201207286078	03/03/03 Muntinlupa City
Jonnet L. Lopez	CC 120207272731	03/03/03 Muntinlupa City
Virginia C. Caranay	CC 120207164085	09/27/03 Muntinlupa City
David Clarke	CC 120207278460	02/26/03 Muntinlupa City

All of whom are known to me and to be persons whose names are subscribed and are execute the foregoing Articles of Incorporation, and each of these acknowledge to me the he/she has voluntary executed the same.

WITNESS MY HAND and by NOTARIAL SEAL on the date in this acknowledgement written in the Municipality of Muntinlupa City, Philippines.

NOTORY PUBLIC
Doc. No. _____
Page. No. _____
Book No. _____

Appendix 01 Trojan Horse International
Articles of Religion
We maintain:

That the scriptures of the Old and New Testaments are given by inspiration of God and are the only rule of faith and practice and that these scriptures reveal the one true and only God who is self existent, infinite and eternal. That there are three self existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost and these three are one God and that the Lord Jesus Christ is very God and very man in one glorious complex person.

That God is the creator and sustainer of both spiritual and material worlds.

That the eternal purpose of God in Christ is to manifest his glory, in particular the glory of His grace, in the salvation of men.

That Before the world began God did elect a certain number of the human race unto everlasting life and salvation whom He did predestine to the adoption of Children by Jesus Christ of his own free grace and according to the good pleasure of His will.

That God created the first man Adam upright and all his posterity fell in him. Adam was responsible for the fall of humanity.

The effect of the fall left mankind ruined; this included his mind will and affections. Both Adam and his wife Eve were affected in different ways.

That the Lord Jesus Christ in the fullness of time became incarnate and that he really suffered and died as the substitute for his people (the whole world a term used in scripture, expressing both Jew and Gentile). He made all the satisfaction for their sins, which the law and justice of God could require as well as made a way for the bestowments of all those blessings, which are needful for them for time and eternity.

That the justification of Gods elect is only by the righteousness of Christ imputed to them and received by faith without consideration of any works of righteousness done by them and that the full and free pardon of all there sins and transgressions is only through the blood of Christ according to the riches of Gods grace.

That the eternal redemption which Christ hath obtained by the shedding of his blood is special and particular that it is only and intentionally designed for the elect of God who only can share its spiritual blessings.

That regeneration, conversion, sanctification and faith are the work of the Almighty efficacious and invincible grace of God the Holy Ghost.

That marriage was ordained of God to reflect the relationship between Christ and his Church.

That all those chosen by the Father, redeemed by the Son and sanctified by the Spirit shall certainly and finally persevere unto eternal life.

That the resurrection of the dead ones, and of the judgment of the just and the unjust, was foretold to be at the coming of Christ and his kingdom.

There is everlasting punishment for sinners outside of Christ and His own people introduce into His kingdom and Glory where they are to be for ever with Him.

That baptism of believers by immersion and the Lords Supper are ordinances of Christ.

For the consideration of Inmate Pastors

Teacher Training Collage, New Bilibid Prison.

A Note From The Director.

May I suggest that articles of religion are not put up to cause division or controversy but rather to use them to prompt the truth, as it is in the Lord Jesus Christ? It is unreasonable to expect all people to see and agree on things, all at once for we all grow in grace and the knowledge of the Lord Jesus Christ. Let every one be prepared to learn.

We could include the words that are used in baptism or dipping as follows. " By the authority of Jesus (His name) I baptize you in the Name of Father Son and Holy Ghost.

I would like our Inmate Pastors to find scriptural quotations for references to the above articles of religion. This could be a study conducted for bible students and inmate pastors.

These Articles of Religion are those of the Bierton Strict and Particular Baptist Church foundered in 1832 and that I joined in 1976, and reflect the First London Baptists Confession, of 1646, Second Edition.

CONCLUDING NOTE FROM DAVID THE AUTHOR

In the conclusion of this publication, 'Trojan Horse International (TULIP) Phils. Inc. Articles of Incorporation', David repeats his thoughts he had when writting an account of his mission to the Philippines in, 'The Daily Diary of Trojan Horse International', alternatively called, 'Before The Cock Crows 1, 2, and 3'.

The conclusion suggests that the diary serves to demonstrate the proposition, that Jesus gave the command to His Apostles to go into the entire world, and preach the gospel in general and not specific terms. He did not say how the task was to be done.

David purports that the reason why no specific terms were given as to how the task was to be done was because had Jesus given a detailed and specific schedule, to those who were to carry out this task, it would have proved too daunting to them. So instead, He left the methods and practice open to the imagination of men , who had been renewed in their minds, by the Holy Spirit, and with the directions of scripture; these would be led to do the work. By this means God would be glorified and often the carnal religious mind would be infuriated. It is only when one seeks to obey the command that it is realized that wisdom, determination, courage, skill diplomacy, in fact every skill that man has devised, in term of dealing with money, travel, visa permits, medical practices, local laws, Legal practices and customs are required. These are not learned by reading a book.

This is not to say such men will not make mistakes, because it is a well know fact that, "He that makes no mistakes makes nothing at all".

Lessons are learned by mistakes, and armchair critics, who never rise from their comfort of their aimchair, are unaware that a ship can only be steared when it is on the move.

This is not to say those people engaged in the mission will not make mistakes because they will. This is with good reason, for in their weakness they are enabled to look to the Lord, who is their strength, in order to provide all their needs, and so God is glorified.

As was told to the Apostle Paul, "My grace is sufficient for you, for My power is perfected in weakness." Therefore I will boast all the more gladly in my weaknesses, so that the power of Christ may rest on me.

David Clarke



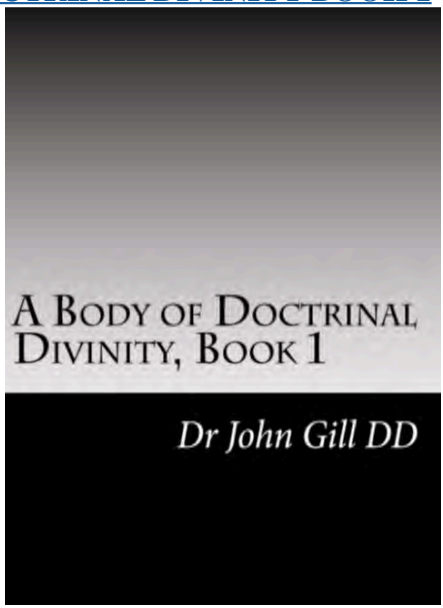
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A BODY OF DOCTRINAL DIVINITY BOOK 1



A System of Practical Truths

Authored by Dr John Gill DD,

Book Store :A Body of Doctrinal Divinity Book 1

THIS IS BOOK 1

Treating The Subjects:

Of God, His Works, Names, Nature, Perfections And Persons. And Contains:

Chapters

1 Of The Being Of God

2 Of The Holy Scriptures

3 Of The Names Of God

4 Of The Nature Of God

5 Of The Attributes Of God In General, And Of His Immutability In Particular.

6 Of The Infinity Of God,

7 Of The Life Of God.

8 Of The Omnipotence Of God.

9 Of The Omniscience Of God.

10 Of The Wisdom Of God.

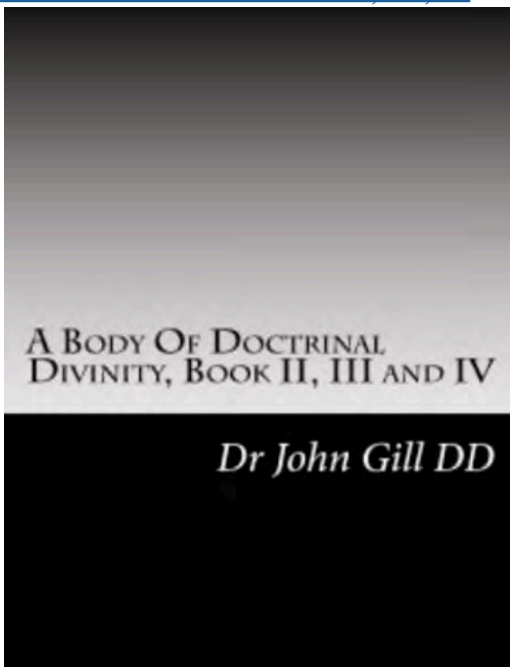
11 Of The Will Of God And The Sovereignty Of It

12 Of The Love Of God

13 Of The Grace Of God.

14 Of The Mercy Of God.
15 Of The Long suffering Of God.
16 Of The Goodness Of God.
17 Of The Anger And Wrath Of God.
18 Of The Hatred Of God.
19 Of The Joy Of God.
20 Of The Holiness Of God.
21 Of The Justice Or Righteousness Of God.
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A BODY OF DOCTRINAL DIVINITY II, III,IV.



A System Of Practical Truths

Authored by Dr John Gill DD.

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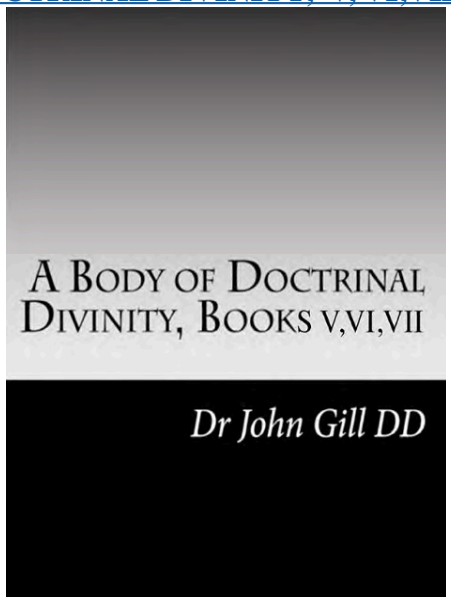
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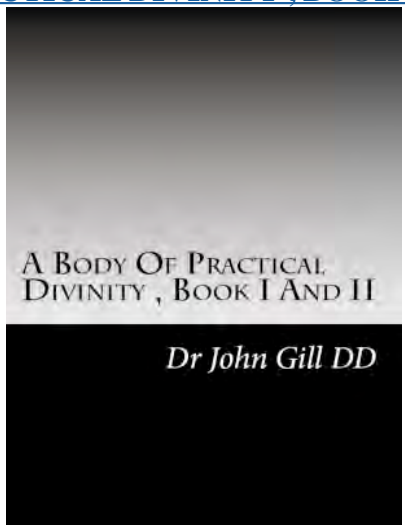
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A BODY OF PRACTICAL DIVINITY , BOOK I, II.



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Authored by Dr John Gill DD,
Created by David Clarke Cert.Ed
ISBN-13: 978-1545542088
ISBN-10: 1545542082
BISAC: Religion / Christian Theology / Systematic

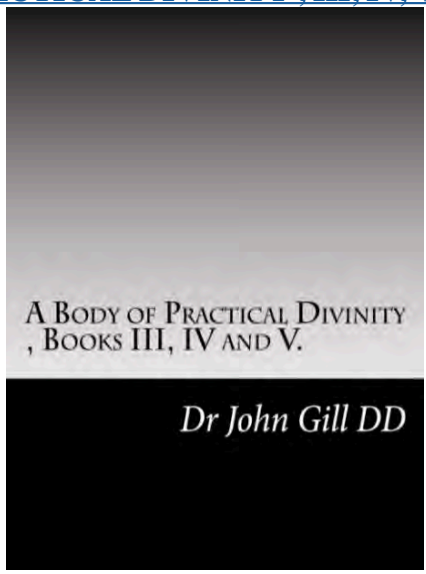
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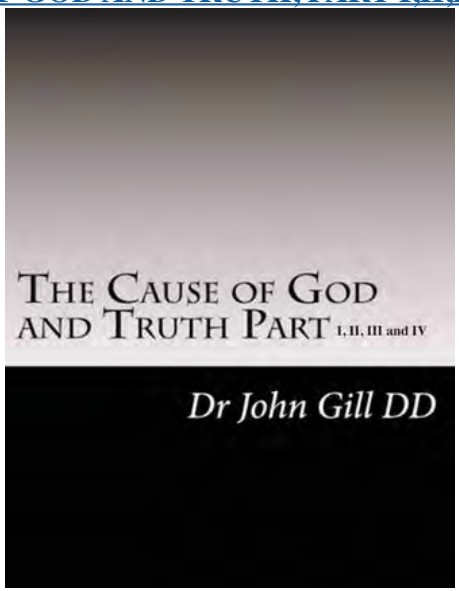
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THE CAUSE OF GOD AND TRUTH, PART I,II,III and IV.



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It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very

proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them. In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the

tree, Arminianism and Pelagianism, the very life and soul of Popery.

This new edition, with some alterations and improvements, is now published by request.

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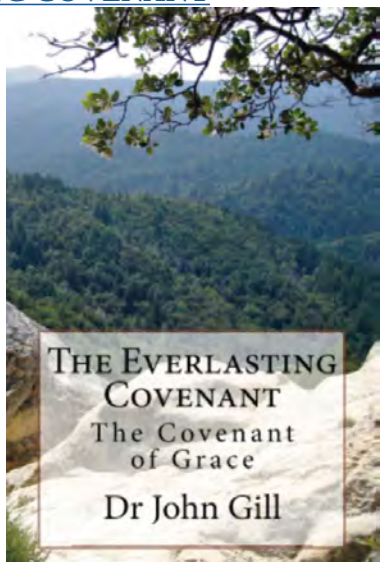
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THE EVERLASTING COVENANT



Dr. John Gill

Publisher Preface

The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, 'Bierton Strict and Particular Baptists,' advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant', by John Gill, extracted from John Gill's, 'A Body of Doctrinal and Practical Divinity', was one of the writings that enabled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976.About the Author Dr.. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a siege, which he did not carry"; may be justly accommodated to our great

Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue."

DR. JOHN GILL'S SERMONS



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This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

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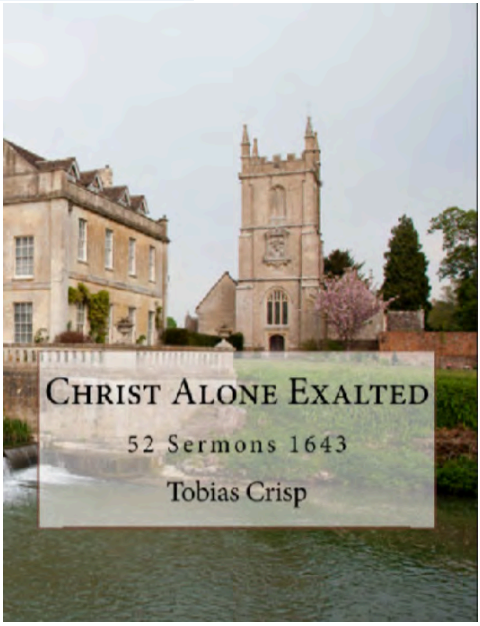
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CHRIST ALONE EXALTED



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Bierton Particular Baptists, Created by David Clarke

ISBN-13: 978-1977733160 (CreateSpace-Assigned)
ISBN-10: 1977733166
BISAC: Religion / Christian Theology / Soteriology

Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

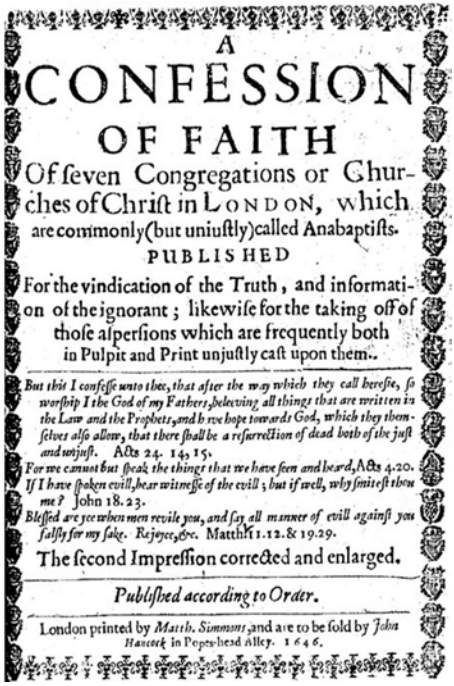
He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an

Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

THE FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION



A
CONFESSION
OF FAITH
Of seven Congregations or Churches of Christ in LONDON, which are commonly (but uniustly) called Anabaptists.
PUBLISHED
For the vindication of the Truth, and information of the ignorant; likewise for the taking off of those aspersions which are frequently both in Pulpit and Print unjustly cast upon them.

But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my Fathers, beleeving all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of dead both of the just and unjust. Acts 24. 14, 15.
For we cannot but speak the things that we have seen and heard, Acts 4.20.
If I have spoken evill, bear witnesse of the evill; but if well, why smitest thou me? John 18. 23.
Blessed are ye when men revile you, and say all manner of evill against you falsly for my sake. Rejoyce, &c. Matth 11.12. & 19.29.

The second Impression corrected and enlarged.

Published according to Order.

London printed by *Matth. Simmons*, and are to be sold by *John Hancock* in Pope-shead Alley. 1646.

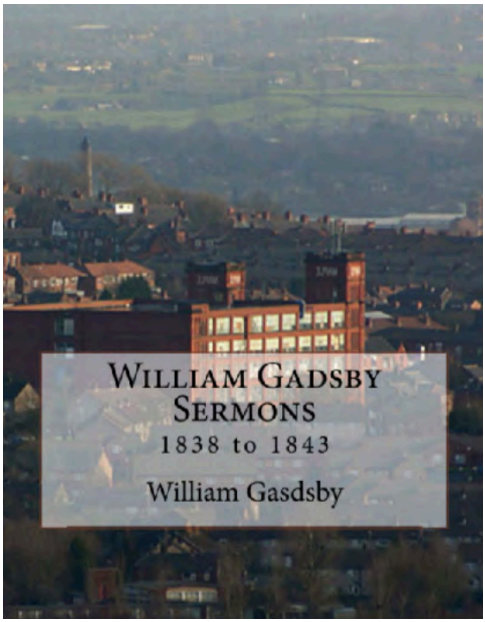
Compiled by David Clarke

1 FIRST LONDON BAPTIST CONFESSION OF FAITH 1644
Subscribed in the Names of seven Churches in London

2 FIRST LONDON BAPTIST CONFESSION 1646, 2nd EDITION

The Second edition is better than the first confession as it is much les legalistic but strong in the teaching of salvation (Soteriology) and pedestination. This book included a set of recommended readings relating to Reformed theology

WILLIAM GADSBY SERMONS



Sermons: 1838 to 1843
Authored by William Gadsby

ISBN-13: 978-1976503696 (CreateSpace-Assigned)
ISBN-10: 1976503698
BISAC: Religion / Christian Theology / Soteriology

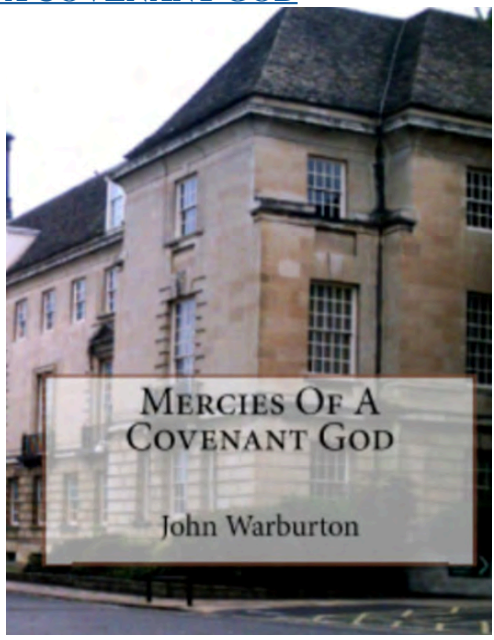
This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

MERCIES OF A COVENANT GOD



Mercies Of A Covenant God
Authored by John Warburton, Created by Bierton Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace-Assigned)
ISBN-10: 1976527562
BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, "Mercies of a Covent God" tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

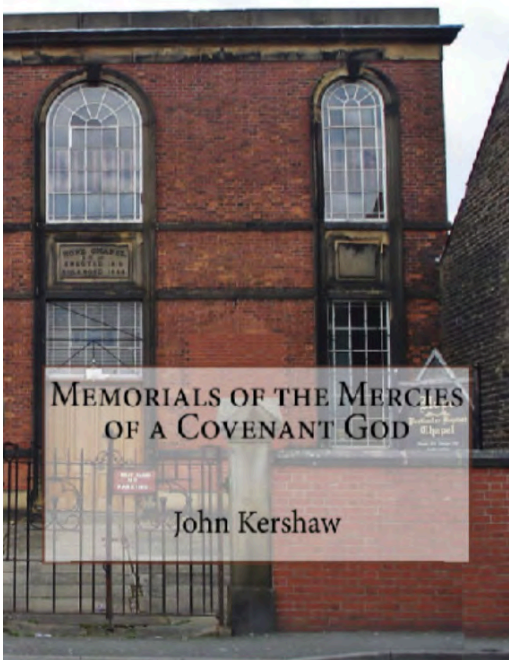
This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of

first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw

BISAC: Biography & Autobiography / Personal Memoirs

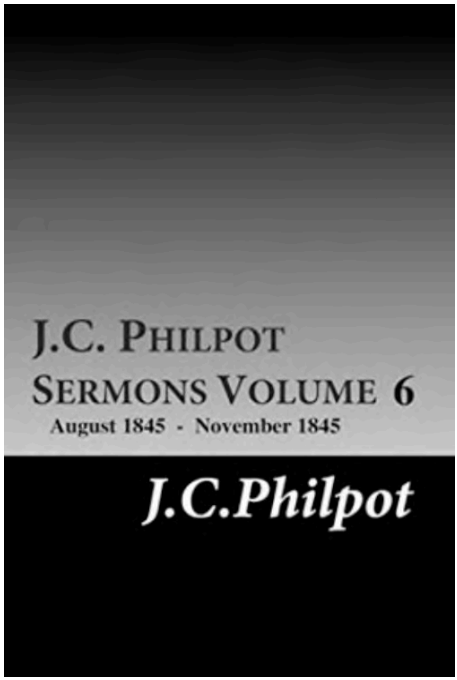
John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography "Memorials of the Mercies of a Covenant God while Traveling through the Wilderness", is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMAONS

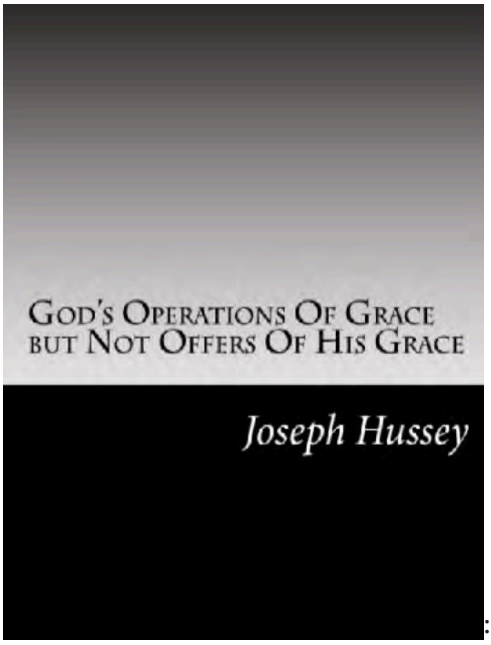
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume.Sermon90 Divine Arithmetic91 Miracles Not Ceased92 Spiritual Delight, and Confiding Trust93 Divine Enlargement And Spiritual Obedience94 The Refuge Of The Oppressed95 The Anchor within the Veil96 Divine Husbandry97 Blessings Imputed, And Mercies Imparted98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion104 A Prayer Of The Church 105 The Glory Of Zion Her Sure Defence 106 Called Unto Divine Fellowship

GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



:

Published 1707
Authored by Joseph Hussey

ISBN-13: 978-1979551847
ISBN-10: 1979551847
BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate "Duty Faith" and "Duty Repentance", terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal Saviour.

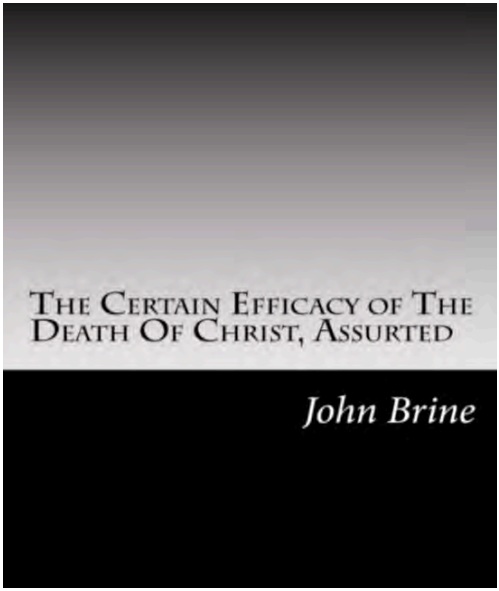
There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, "Duty Faith" and 'Duty Repentance', in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies "Duty Faith" and "Duty Repentance" and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits' studying eschatology and all

Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST ASSERTED



Authored by John Brine
ISBN-13: 978-1973922254 (CreateSpace-Assigned)
ISBN-10: 1973922258
BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

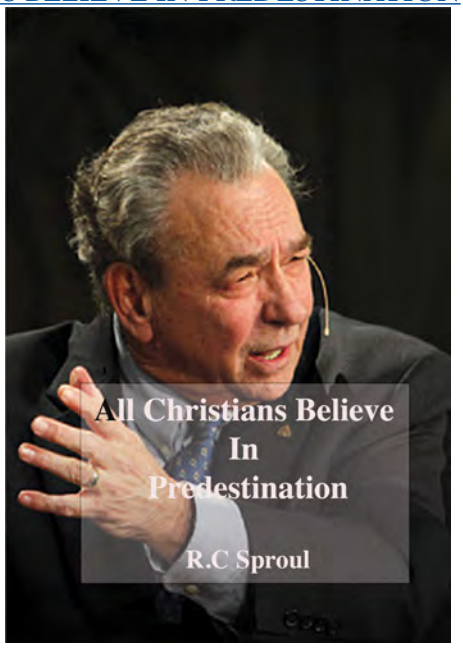
In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the

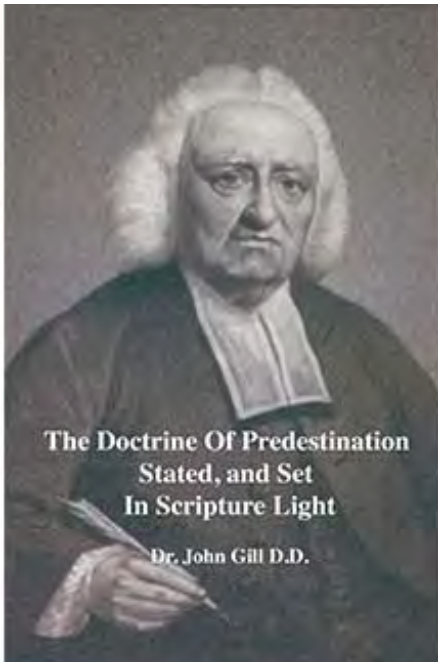
cause of God and truth, it opposes Arminianism, Islam, and duty faith.

ALL CHRISTIANS BELIEVE IN PREDESTINATION



This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination.

THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL LIGHT

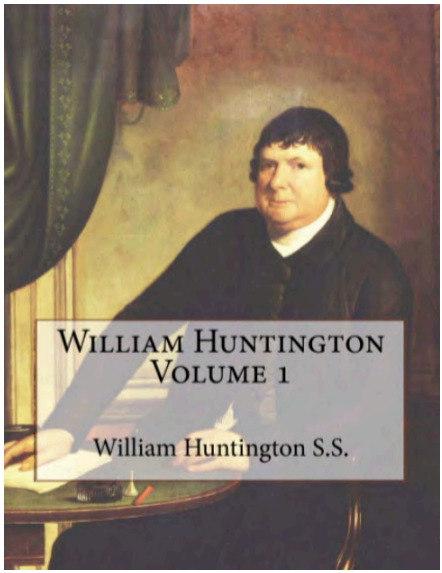


Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

WILLIAM HUNTINGTON VOLUME 1

Of a 20 Volume Set.



Authored by William Huntington S.S.

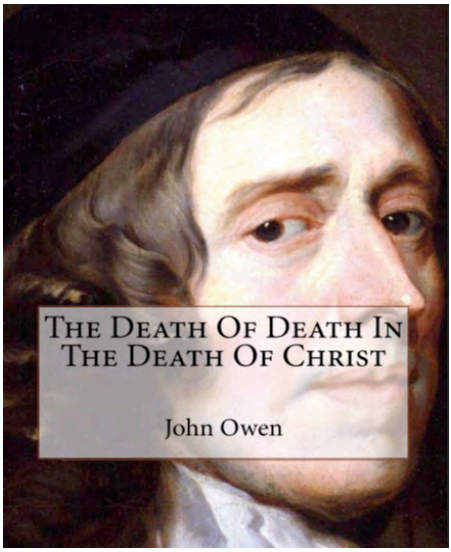
BISAC: Religion / Christianity / Calvinist

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.

THE DEATH OF DEATH IN THE DEATH OF CHRIST



John Owen

ISBN-13: 978-1544793733 (CreateSpace-Assigned)
ISBN-10: 1544793731
BISAC: Religion / Christian Theology / Soteriology

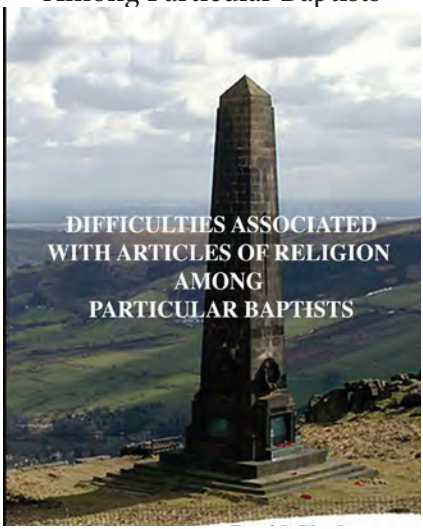
The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is un-scriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the

pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

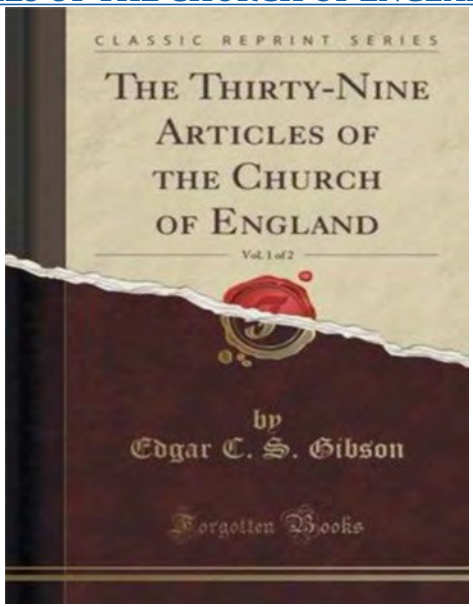
ISBN-13: 978-1532953446
BISAC: Religion / Christianity / Baptist

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Act of Toleration 14 Additions That Are Wrong
2 London Baptist Confession 1689 1
Notes on The London Baptists Confession1689
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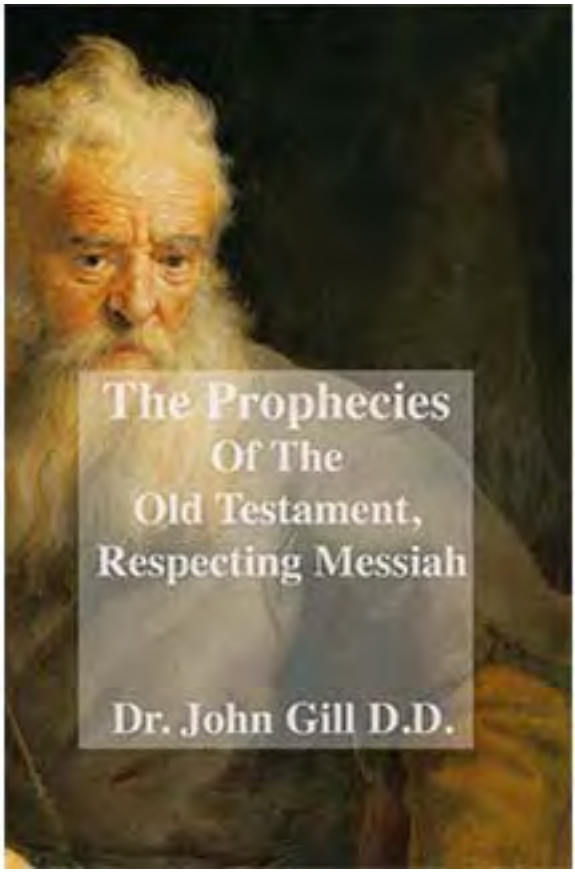
THE 39 ARTICLES OF THE CHURCH OF ENGLAND



Introduction

The 39 Articles of the Church Of England are a set of doctrines outlined by that church denomination in the year 1562 and revised several times with the final revision occurring in 1571.These articles were also referred to as "The Thirty-nine Articles of Religion". These articles were created to address various theological and doctrinal controversies that developed in Christendom during the period of time known as the English Reformation. Most of the issues addressed by the 39 Articles pertained to the differences between the Roman Catholic Church and the Church of England which King Henry the 8th formed, after he was excommunicated from the Catholic Church.

PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.

CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him. CHAPTER 3 Concerning the Time of the Messiah's Coming

CHAPTER 4 Showing the Lineage and Descent of the MESSIAH. CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH.

CHAPTER 6 Concerning the place of the MESSIAH'S Birth.

CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how the; were punctually fulfilled in JESUS.

CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his

prophetic work; and where he was to perform his office.

CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.

CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.

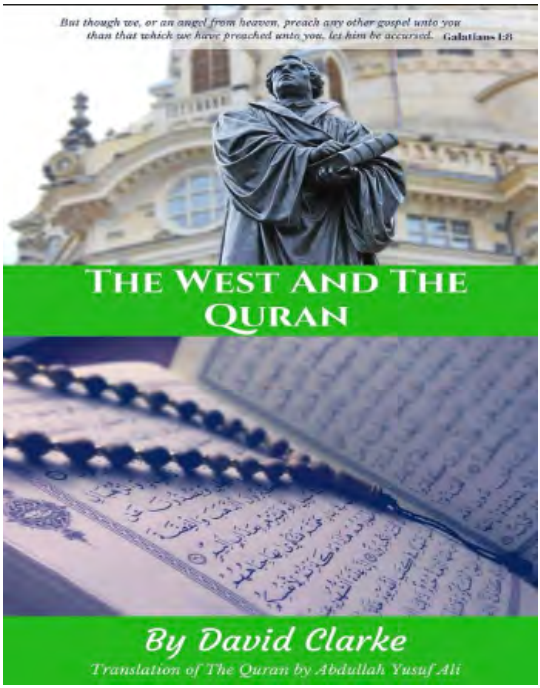
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.

CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter.

14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

ISBN-13: 978-1548914042 (CreateSpace-Assigned)
ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote.

The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world."

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

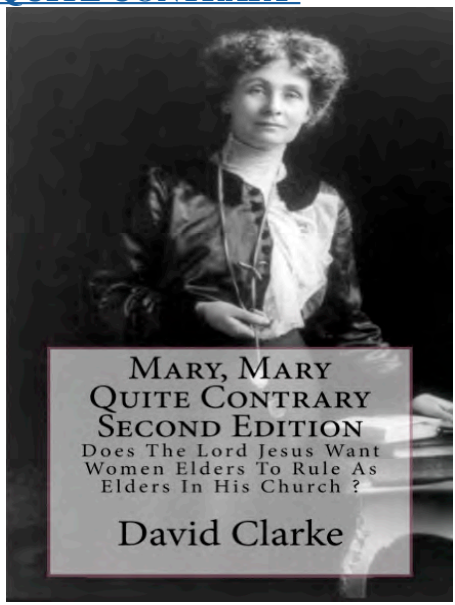
An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

MARY, MARY QUITE CONTRARY



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?

Authored by Mr David Clarke Cert E

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement

and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Video Youtube Playlist Mary, Mary Quite Contrary

CONVERTED ON LSD TRIP



The Bucks Herald — Second Edition

Net Weekly Sales : 23,342

Established 1832 — THURSDAY FEBRUARY 11, 1971 price 8d — 32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Pinmere Crescent said that **his reputation in the town had been that of a man who was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex"** he declared.

Seeking Truth

"Religion to me was rubbish, and for sissy people who could not stand on their own feet", he said.

David Could these boys do any real wrong ? Michael

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but **"I was not satisfied with what I had, I was greedy, selfish and boastful".** Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced, what he described as, **"a major thing in my life".** He described the "torment" he suffered, as a result of taking the drug, and went on **"I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear".** While in this confirm he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you", he said. **"What you have been going through is nothing compared to what hell is like"** Mr Murray, of Manor Crescent Wendover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt, and light to society". "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said. Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accosing himself without informing on others..

Continued inside

By David Clarke (Author)

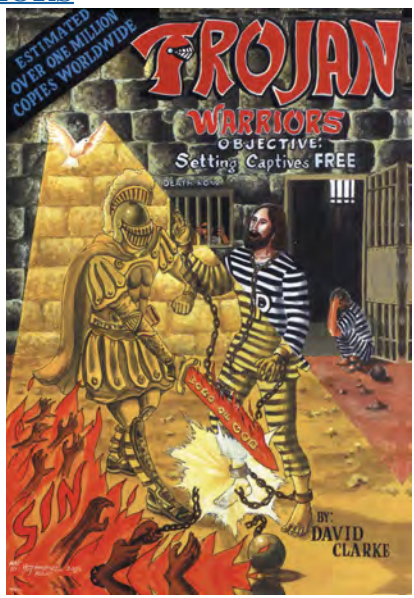
3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines , by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the

traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

View as a video book (click to view)

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

Black & White on White paper

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however

remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

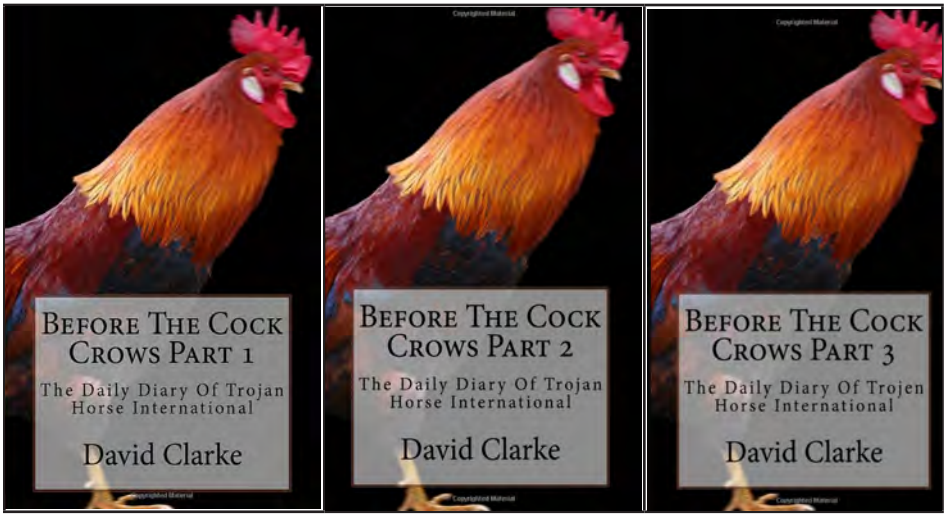
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

BEFORE THE COCK CROWS PART 1, 2 AND 3.



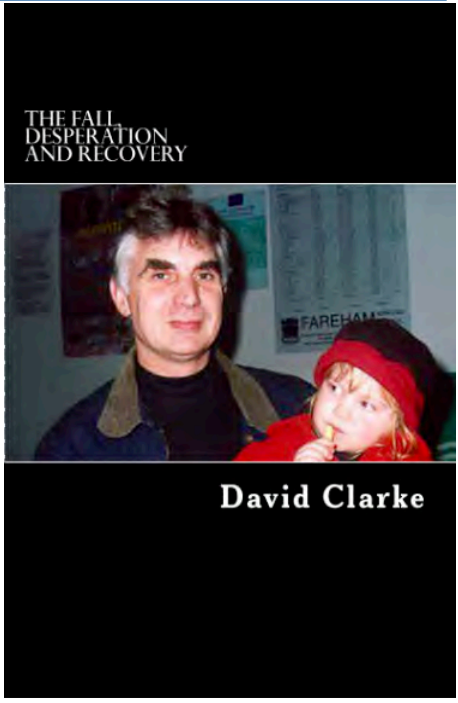
PART 1	PART 2	PART 3

By David Clarke

David Clarke the Director of Trojan Horse International CM encountered remarkable opposition from various quarters in New Bilibid Prison, Muntinlupa City Philippines between October 2002 and July 2003. Most of those who opposed the mission were men from among Asia's most notorious criminals in the National Penitentiary, which is situated on the Reservation at Muntinlupa City, 1770, Philippines. If one were to judge the success of the mission by that amount of opposition that it experienced, then the mission was a remarkable success. Newton stated that to every force there is an equal but opposite one to oppose it and like Newton, David suggests that to every proactive work there is and equal but opposite reaction and so if this reaction were to be the measure of success, then the mission was remarkably successful. It also serves to demonstrate that God always triumphs. That God saves, not by might, but by His Spirit. That God puts to fight thousands of his enemies and empowers the one's and two's, that trust in Him in order to show that Salvation is truly of the Lord. This prison comprises of three Compounds and penal farms housing over 23,550 inmates, which are all under the control of the Department of Justice (DOJ) and the Bureau of Corrections. (BUCOR). The Chaplaincy, headed by Msgr. Helley Barrido, is responsible for all religious groups and voluntary work done within the Prison."Death Row" is in the Maximum Security Compound where over 1200 men are housed and they are all under the sentence of death. Some are doubly confirmed and due to be put to death by lethal injection. Trojan Horse International C.M. was established in the early

part of 2001 and composed of a team of two from England, David Clarke and Gordon John Smith. The mission was set up as a Christian ministry, seeking to bring assistance to Michael John Clarke, David's older brother, and many inmates at the Prison. This was where Michael had been incarcerated, for a crime he did not commit, and was serving a prison sentence of 16 years. He had been baptized as a Christian. In an old 45-gallon US Oil drum, on the 16th September 2000 in the Maximum Compound. Michael, like his brother David, had been converted from crime to Christ whilst suffering the bitter effects of this form of injustice in the Philippines. How ever Michaels conversion was some thirty years after David who had been brought up in Aylesbury, Buckinghamshire and had been converted from crime to Christ, at the age of 20 years old, on the 16th January 1970.

THE FALL, DESPERATION AND RECOVERY



By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , "Converted on LSD Trip", and relates

the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 year prison sentence, in the Philippines. This was 30 years after David 's own conversion from crime to Christ, which was the moving factor behind publishing his book, "Converted on LSD Trip." David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

LET CHRISTIAN MEN BE MEN



The Bierton Crisis is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1832 and was a Gospel Standard cause who's rules of membership are such that only the church can terminate ones membership.

This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.

This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put

matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

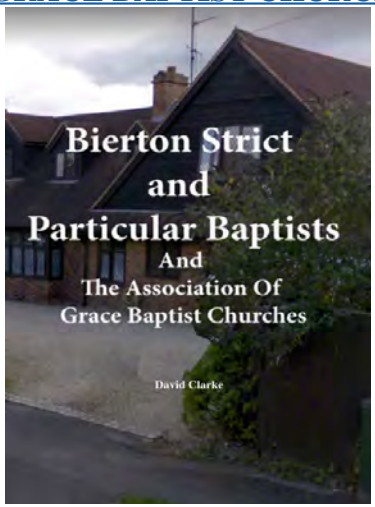
On David's return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re open or use the chapel and they sold it as a domestic dwelling, in 2006.

These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.

His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

BIERTON STRICT AND PARTICULAR BAPTISTS AND THE ASSOCIATION OF GRACE BAPTIST CHURCHES



David Clarke

YOUTUBE VIDEO (Click to View)

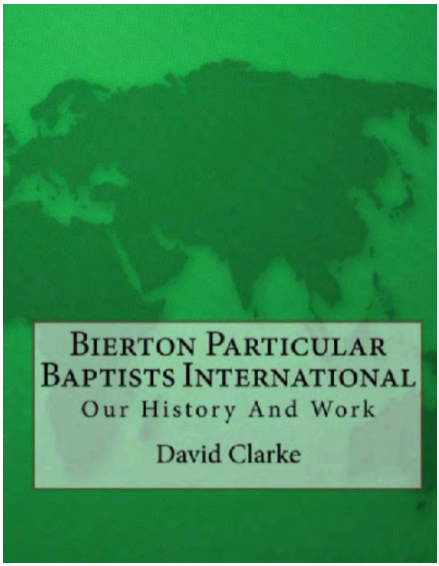
This book is a personal account of the author and of the difficulties that were faced with the closure of the Bierton Strict Baptists Chapel in December, 2002.

The Bierton chapel belonged to the Bierton Strict and Particular Baptists a Society of Strict Baptists formed in 1831.

Upon the closure of the chapel the Trust Deed was passed on to The Association of Grace Baptists Churches Ltd, who registered the trust deed in their name and sold the Chapel.

David Clarke being the sole remaining member of the Chapel, as told in his book, Let Christian Men Be Men, maintains the Association of Grace Baptist Churches acted unlawfully as they were not elected by the Church to dispose of the Chapel according to the terms of the Trust Deed.

David alone is entitled to register the chapel and Church assets in his own name as sole Trustee. This book relates the story.



Our History And Work

Authored by David Clarke
ISBN-13: 978-1974670901 (CreateSpace-Assigned)
ISBN-10: 1974670902
BISAC: Religion / Christian Ministry / Evangelism

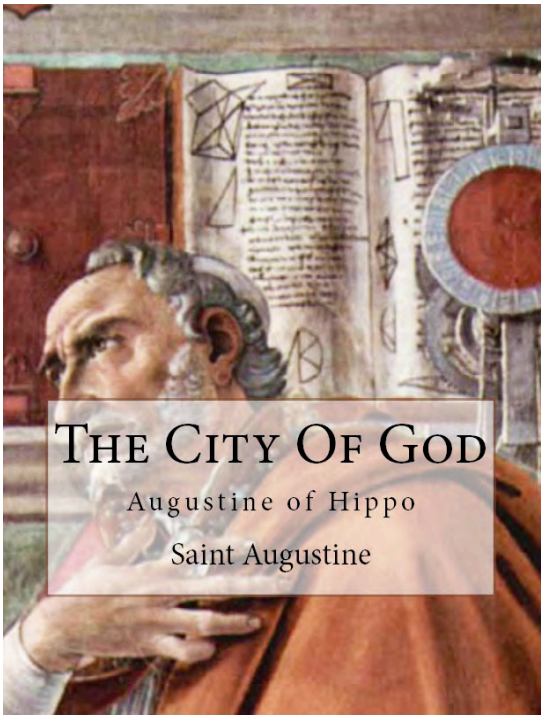
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831, in England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

In these we express our belief in the sovereignty of God in creation and redemption and hold to Calvinistic soteriology. We also encourage those

interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew**.

THE CITY OF GOD



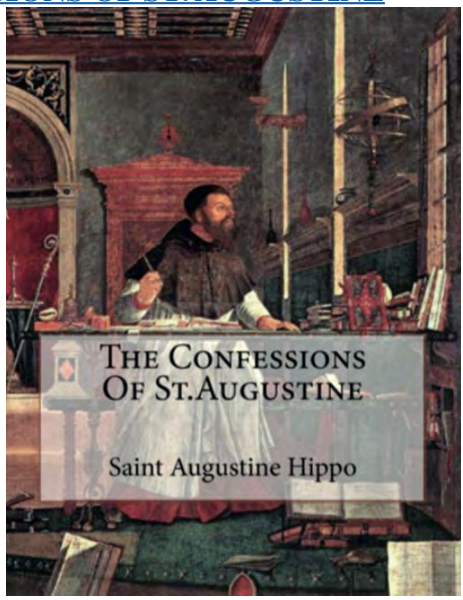
Augustin Of Hippo

Purchase from the Book Store: The City Of God

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic

Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST. AUGUSTINE



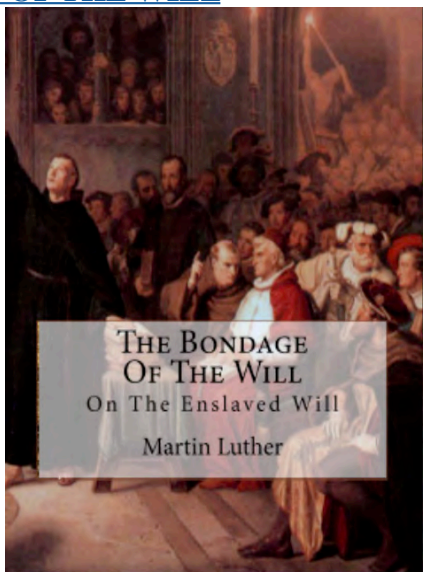
Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was Confessions in Thirteen Books, and it was composed to be read out loud with each book being a complete unit. Confessions is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that Confessions will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, Confessions dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. Confessions was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you

and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL

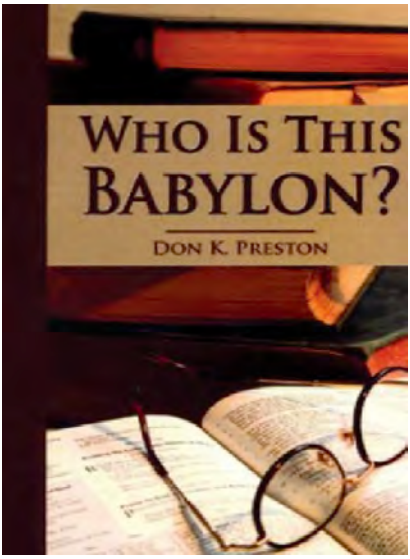


On The Enslaved Will

Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

WHO IS THIS BABYLON ?



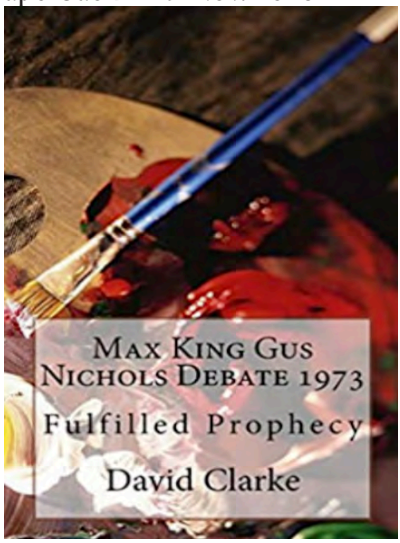
By Don K. Preston (Author)

When the first edition of this work was introduced, it was called "ground breaking" and even "definitive" by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston's continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A.D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah's historical lament over the fall of Jerusalem, and John's prophetic vision of the fall of Babylon. You will not find this material anywhere else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on

the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

MAX KING GUS NICHOLS DEBATE 1973

Fulfilled Prophecy Paperback – 27 Nov. 2016



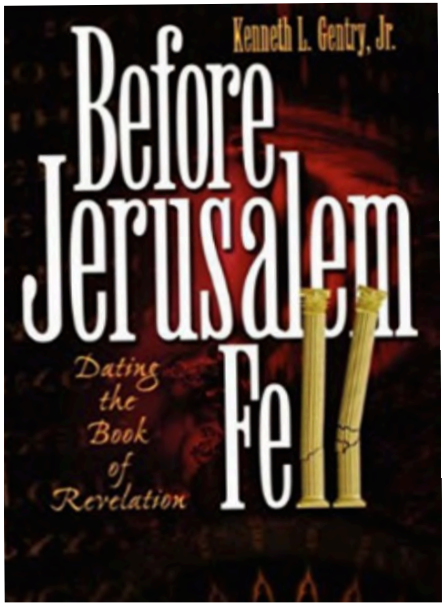
By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, 0n the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular Baptists church, in England and soon realized the many old testament scriptures that futurist cited were made redundant by their views of eschatology. His story is told in his book Bierton Strict and Particular Baptists. It is with the advent of the Internet that he discovered

and learned a more biblical view of the last things and realized that the many and various confessions of faith among the Particular Baptists and Calvinists from 1646 to 1878 were in need of revision and correction. Please read Difficulties Associated With Articles of Religion among Particular Baptist by David Clarke high lighting this matter. This video/audio series is offered to assist any seeing the truths of biblical eschatology.

A new edition of this book is being prepared to show up the errors of the Covenantal Body View Of The Resurrection.

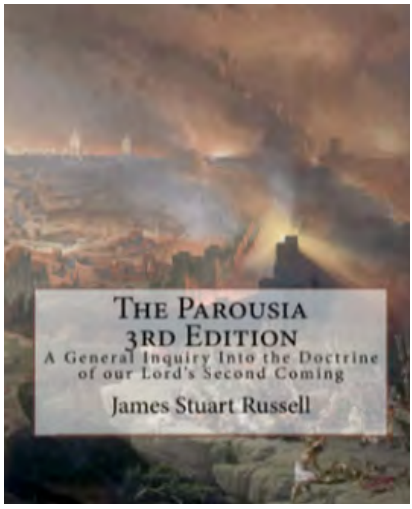
BEFORE JERUSALEM FELL



By Kenneth Gentry

"Before Jerusalem Fell: Dating the Book of Revelation" is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church.

THE PAROUSIA



James Stuart Russell

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the

book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word "Parousia" **(par-oo-see-ah)** is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words (**"para"** beside, and **"ousia"** state of being) and literally means "to be beside" (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a "visitation"). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ's Second Coming.

Russell examines every significant New Testament text about Christ's return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled "Preterist."

The word "Preterist" is another prophetic term with which many are unfamiliar. According to Webster's Unabridged Dictionary, a Preterist is "a theologian who believes the prophecies of the Apocalypse have already been fulfilled." A Preterist is the opposite of a Futurist. Futurists teach that the three major end time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it.

Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is

a good example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of The Parousia (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading The Parousia.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's Parousia. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing

is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the "Parousia" (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit "time indicators" before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century "audience relevance" written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else's mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it "could" mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

https://www.preteristarchive.com/Hyper/2002_ stevens_rapture.html

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud- filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He

ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly "in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, Before Jerusalem Fell) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – "...theop Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, "Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds...." ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment

throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible "signs" accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the "in like manner" terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 "visibility" pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two "parousia" texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the "parousia" (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousia's separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would "live and remain" until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second

coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were "snatched away" to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a "partial rapture" with the sleepers or unwatchful Christians left on earth. But it seems from Jesus' sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and "worthy ones" were the true Christians. There would have been few (if any) pretenders and "mere professing Christians." So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical "expectation statements." Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn't have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach,

and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way? Did they expect to "know" it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical "expectation statements" that also need to be examined, not just the "time statements."

We Preterists have pressed Futurists with the "time statements," and rightly so, because they are "sola scriptura" arguments. They are Biblical statements that need to be dealt with. So are the "expectation statements." What the "time statements" do for Preterism in general, the "expectation statements" do for the rapture view in particular. The time statements nail down the "time" of the parousia and its related events, while the expectation statements reveal the content and "nature" of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled "fact." The "time statements" forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible's affirmation of it. Our concern is simply, "What does Scripture actually teach?"

Rapture advocates have been accused of teaching a rapture based only on external historical "arguments from silence." Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6-10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies "away from His presence" and gather His saints (2 Thess. 1:6–2:1), that the saints would "marvel at Him" in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him "on that day." That doesn't sound like a very silent occasion to me. Did they fail to "recognize the time of His visitation" and remain silent (as if

it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn't some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more in depth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, Expectations Demand A Rapture, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be

erroneous, and confirm what is shown to be right." (p. 535)

In conclusion, I have to repeat how impressed I am with Russell's exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to "search the Scriptures daily to see whether these things are so." (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003.

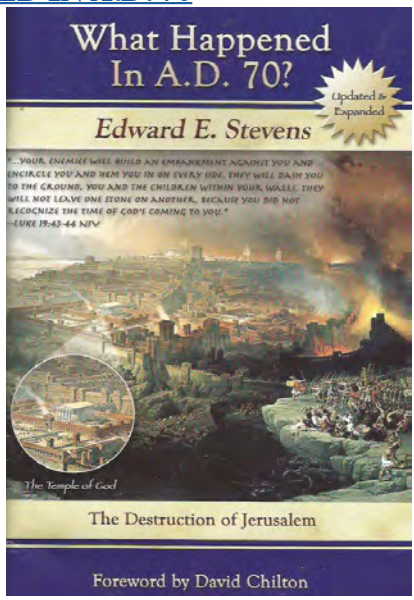
Don Preston

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work

is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. Writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a **consistent *view*** which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more **conservative** on most other issues than traditional views. And there is **no compromise** of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written {**audience relevance).** Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures

in the Bible which are "hard to understand" (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many hove found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that **the book of Revelation was written to the first century church and had primary relevance to them.** It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

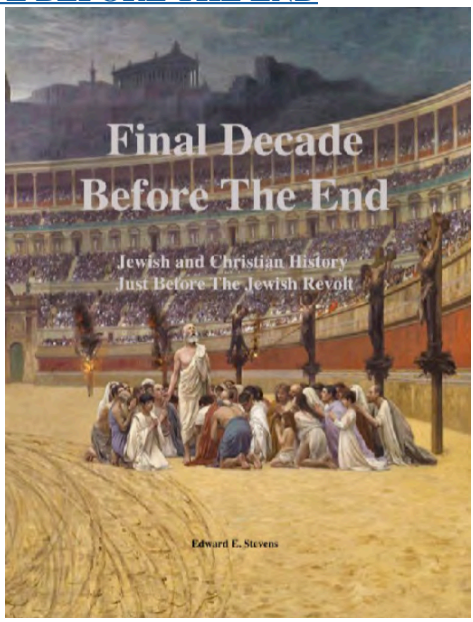
Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is "not of this world" and that it would "not come with observation." It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed **futurist** interpretation. This book introduces the Preterist view.

"Preterist" simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and "search the scriptures daily to see whether these things are true" You might want to have your Bible open alongside as you read.

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Bradford, Pennsylvania
April 17,2010

FINAL DECADE BEFORE THE END



Edward E. Stevens

Ever since the booklet, **What Happened In AD 70**? Was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all

the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

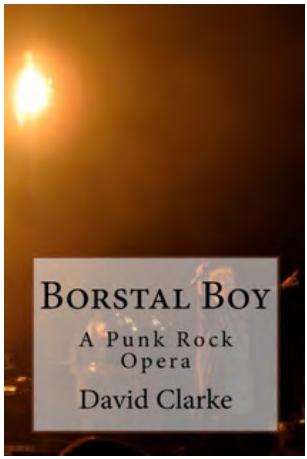
Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

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April 17,2010

BORSTAL BOY



A Punk Rock Opera
Authored by Mr David Clarke Cert. Ed. And Rebekah Stepnanie Porter

Borstal Boy is a Punk Rock Opera telling the true story of Michael and David Clarke originally told in, "Converted on LSD Trip".

It tells the story of two brothers, Michael and David Clarke, who grew up in Aylesbury in the 60's. They were Mods but Michael spent two spells in Oxford Detention Centre and then Rochester Borstal, during which time David inherited his brothers Lambretta TV 175, in 1966. It was then he lived in the light and fame of his brothers notoriety with the Aylesbury Mods.

On Michael's release from Borstal they teamed up together and were soon sent to prison for malicious wounding and carrying a fire arm without a license. Michael was sent to Maidstone Prison and David to Dover Borstal.

On leaving Dover Borstal in 1968 Dave had a three year career of undetected crime until he was arrested but not by the police. He had a bad experience on LSD on the 16th January 1970 and called out to God for help. As a result he became Christian and turned from crime, overnight and went on the straight and narrow. His brother Michael however was unaffected and continued his flamboyant and criminal life style and ended up in prison, in the Philippines 25 years later, serving a 16 year prison sentence.

David learned to read, as he was virtually illiterate when he left school, educated himself, went on to Higher Education and became lecturer and taught electronics of over 20 years, in colleges of Higher and Further Education. He joined the Bierton Strict and Particular Baptist Church, became a baptist minister in 1982 and preached the gospel in many churches in England.

When David got news of his brothers conversion from crime to Christ in 1999, which was 5 years into his 16 year sentence he wrote his book

Converted on LSD. He then went on a mission of help to the Philippines and assisted Michael. The story continues telling how they helped other notorious criminals on their road of reformation in New Bilibid Prison,which is the national penitentiary of the Philippines. This part of their story is told in their joint book Trojan Warriors that contains the Testimonies of 66 convicted criminals who too turned from crime to Christ.

This is an extended version of Converted on LSD Trip telling the good that has come out of Michael and David's work in seeking to prompt the gospel of Christ to prison inmates.

Publication Date: Mar 25 2015

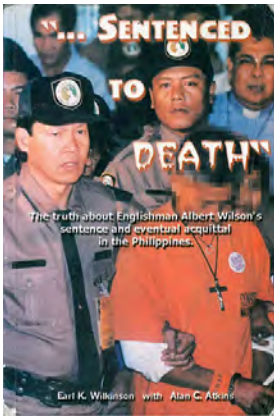
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From Abshott Publications
11 Hayling Close

Fareham
Hampshire
PO14 3AE

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